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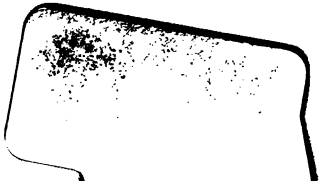

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THE CHILD AND THE CURRICULUM

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THE CHILD AND THE CURRICULUM

"The child is the ancestor of those who are to follow."—HORACE MANN.

"We must always attach popular education firmly to the actual needs of the people."—PESTALOZZI.

"It is, perhaps, the most terrible gift which an evil genius makes to his age; knowledge without capacity to do."—PESTALOZZI.

"Life and the School should be in continual reciprocity—never disjoined."—LAURIE.

"The education which will best fit England is not a purely literary education. But the ideas and ideals which come through literature must form a great part of it."—SADLER.

"The modification going on in the method and curriculum of education is as much a product of the changed social situation, and as much an effort to meet the needs of the new Society that is forming, as are the changes in modes of industry and commerce."—DEWY.

THE CHILD AND THE CURRICULUM

BY

CATHERINE I. DODD, M.A.

Author of "Introduction to Herbartian Principles of Teaching" and "Nature Studies and Fairy Tales," &c.

Principal of Cherwell Hall Training College and Director of the Milham Ford School, Oxford;

Late Lecturer in Education of the University of Manchester

"Modern education inevitably divides itself under many heads; it is primary or higher, technical or liberal, scientific or religious; the distinctions are real and cannot be ignored; but in the controversies to which they sometimes give rise it is well, just because it is hard, to remember, that the ultimate subject of all education is a living organism, whose vital power, though divisible in thought, is really one and undivided; that its vital wants are equally such, whether they be for fresh air, for useful knowledge, or for religious truth; and that it will starve or degenerate in mind if its natural mental nourishment be denied it, as surely as it will in body if its bodily wants be neglected."—*Netherhip.*

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TO THE

STUDENTS AND FRIENDS

WHO HELPED ME TO START

AND CARRY ON

THE COLLEGE-HOUSE SCHOOL

IN MANCHESTER

THIS BOOK IS GRATEFULLY

DEDICATED.

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PREFACE

The Curriculum set forth in the Appendix is the work of years of experiment in the class-room, the lecture-room, the hill-side, and country lane with children and students. It became possible to test the details in the School in Brunswick Street, Manchester, which the writer was enabled to bring into existence in 1902 owing to the generosity of a few friends. The school was essentially a Student's School, for the theories of education laid down in the lecture room were applied in the school, and the successful results attained in the early years of the experiment were mainly due to the loyalty and enthusiasm of the students of the "Women's Day Training College of the Manchester University." I am indebted to the late Professor Withers for some of the matter in Chapter IV., for, after examining the first outline of the Curriculum, he wrote a series of suggestive notes, which have been of great service in laying down its theoretical principles. My thanks are due to Professor Alexander for reading the proofs. His advice to leave out Chapter I., as too scrappy to be serious, could not be followed, but the reader may take advantage of it and begin at Chapter II. I wish also to record my indebtedness to Professor Weiss for advice and help in connection with Nature Study, to Miss Hindshaw and Miss Williams for hints on the teaching of Scripture and Greek stories, to Miss Smith for ideas in connection with the treatment of Beowulf, and to various students of Cherwell Hall, and old students of the Manchester University for notes of lessons and drawings.

CATHERINE I. DODD.

CHERWELL HALL, OXFORD.
May 11th.

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CHAPTER I.

A GLIMPSE AT THE CHILD AND THE CURRICULA THROUGH OLD SCHOOL BOOKS.

"The good school is everywhere the same. It always nourishes the same interests; it always leads to thinking as well as observation; it always points to the beautiful in the world and the sublime above it; it always awakens sympathetic participation for domestic and civic weal and woe."—*Herbart.*

Early Teachers in Britain.

From Plato to Aristotle, from Locke to Herbert Spencer, Education has claimed a certain consideration, which practical teachers have often disregarded, for theory and practice have had little in common in the schoolroom. The first schoolmasters in Britain with text-books, a birch-rod, and a serious curriculum were the Monks, and the Nuns were the schoolmistresses, for in Anglo-Saxon times men and women alike wrote Latin, copied manuscripts, and taught children. It is true that the Druids, too, were teachers at an early date. They fashioned their "law and prophets" into rude verse, which the chosen ones learned by heart under oak trees. Then there were the Bards, who were historians, musicians, poets, as well as teachers, and they sang of love and war, of heroic deeds and the slaying of monsters, but their teaching too lacked a schoolroom atmosphere.

Curriculum of Monastic Schools.

The Curriculum of the Monks consisted of the seven liberal arts—grammar, logic, rhetoric, music, arithmetic, geometry, and astronomy, though in practice it sometimes dwindled down to a little Latin grammar.

Bald little compilations from the works of the ancient grammarians, Donatus, and Priscian furnished the text-

books. The reading of Latin authors was strictly limited, for not only were the monastic libraries so ill-equipped in the early part, at least, of the Middle Ages, that they were considered famous did they possess half a dozen books, but the works of the heathen philosophers were hardly considered fit reading for young Christians.

One book, the "Consolations of Philosophy" of Boëthus, played an important part in education in early days, and indeed in later days too, for this writer seemed to breathe a Christian spirit in his resignation, and his style was pure and easy to read, therefore his pre-eminence was early established as a classical writer for the schoolroom.

A famous Monastic School in the seventh century was at Canterbury, which possessed a "noble library," containing some half dozen books, including a "splendid Homer."

Writers of School Books. Adhelm.

A famous scholar and teacher of the time, Aldhelm, was moved to compose a book of instruction for Monastic Schools.

In a letter to Hedda, Bishop of Winchester, he states the difficulties which beset the scholar of those days:—

"There is another study in which I am engaged, which is still more tedious and perplexing—to make myself master of all the rules of a hundred different kinds of verses, and of all the musical modulations of words and syllables." After deploring the lack of able teachers, he continues: "It would far exceed the bounds of a familiar letter to explain this matter fully, to lay open all the secrets of that art of metre, concerning letters, syllables, poetic feet and figures, verses, tones, time, &c. Add to this the doctrine of the seven divisions of poetry with all their variations, and what number of feet every different kind of verse must consist of."

"Learning's crabbed text" was no bed of roses in Anglo-Saxon times, and our scholar was insatiable as Browning's grammarian. "But what shall I say of Arithmetic," he

continues, "whose long and intricate calculations are sufficient to overwhelm the mind and throw us into despair? For my own part, all the labour of my former studies, by which I made myself a complete master of several sciences, was trifling in comparison of what this cost me, so that I may say with St. Jerome upon a similar occasion—before I entered upon that study, I thought myself a master, but then I found I was but a learner. However, by the blessing of God and assiduous reading, I have at length overcome the greatest difficulties, and found out the method of calculating suppositions, which are called the parts of a number."

Arithmetic must indeed have been bewildering in the days when only Roman figures were used.

Aldhelm's book* deals first with the mystical signification of the number seven, then follows a dialogue between teacher and pupil on the subject of Latin prosody, and lastly a collection of puzzles and riddles.

Bede. Bede also wrote school-books, among which are a grammar from Donatus, a book of rhetoric, and a Natural History. The last was translated into English and remained a standard work for centuries. Quaint, to the verge of laughter, is his Natural History lore. He describes dragons and salamanders as gravely as we describe the common frog and the camel, though, indeed, he lived nearer to those days when primitive man may have fought with primeval monsters, whose like we know not; and dim memories of these struggles yet stirred in the mind of man, for oral traditions lived long in the absence of printed records. Bede's book is full of the mystical spirit which seeks religious meanings in ordinary facts of nature and arithmetical numbers. The Monks taught Natural History chiefly, it appears, to find spiritual meanings, and the qualities of the animals discussed, either good or bad, became as defin-

* De Septenario de Metris, Ænigmatibus ac Pedum Regulis.

itely fixed as the doctrines of the Church. Alcuin, who settled at the Court of Charlemagne, instructing the children of monarchs, also wrote school books, chiefly in dialogue, on Grammar, on Rhetoric, and on the Virtues.

Alfred the Great.

Alfred the Great translated the stirring stories of Othere and Wulfstan, and the Consolations of Philosophy, as well as other things, into English, for the use of Monastic Schools. Girls as well as boys were instructed, for the nuns were as well informed as the monks, and were probably better teachers.

Chaucer, in his "Prioress' Tale," gives us a passing glimpse of a Monastic School, and we find the little boy of seven learning to sing Latin hymns there.

General Character of Schools in Middle Ages.

During the Dark Ages, from the sixth to about the twelfth century, education was wholly dominated by religion, and though the aim was limited the spirit of the work was serious, and the monastic teachers were faithful instructors. They knew human nature too, and in order to appeal to the craving for romance, so strong in the breast of mankind, they took the popular stories of the day, threw a religious glamour over them, and appended a spiritual meaning. They sometimes, too, introduced popular romantic stories into the Bible narrative, and so softened the severity of spiritual instruction. Later came Cathedral and Parochial Schools, whose main aim was to train children to take part in the religious services of the churches, and Grammar Schools began to appear in connection with the Universities. Learning often led to promotion and the Church, for Langland writes :—*"The child of a cobbler or a beggar has but to learn his book. He will become a bishop and sit among the peers of the realm, and the sons of lords shall bow down to him, in spite of his origin and his parents."

---

* Piers Plowman, 1392.

Thus the Monastic School and, if the child could sing, the Cathedral School, formed for the poor boy a stepping stone to dignity and honour.

The teachers in the Grammar Schools in the Tudor times did not appear to be men of learning. * "For the love of God" said Latimer, "appoint teachers and schoolmasters, you that have the charge of youth, and give the teachers stipends worthy of their hire." The discipline, too, was harsh and even brutal. Erasmus tells with indignation of the flogging of a little ten-year-old boy. "Whoever," he asks, "after this manner hath taught his slave or his ass?" The schools were "in bondage to Latin." The mother-tongue, Mathematics, Natural Science, and History were almost wholly ignored. The pupils of Sturm, it is true, were made to speak and write like Cicero, but they lost all touch with their own age and their own civilisation.

A study of the Curriculum and Methods of John Sturm's School at Strasburg, with its thousands of pupils, and of the † Ratio Studiorum of the Jesuits, make one realise how completely the present was in bondage to the past.

Books of Behaviour.

Classical learning remained during the Middle Ages and on through the centuries after the revival of learning of chief importance. Plutarch was a favourite schoolroom author, and Latin Grammars were written by men like Colet, Lilly, and Milton. Among the earliest school-books after the introduction of printing were books of behaviour, for manners in those days took procedence of learning. These books were usually written in rhyme, and were committed to memory by young pages and bowermaids in the households of great lords. They contained directions for carving, serving, eating, and drinking, and they also contained proper prayers and graces, moral maxims, and worldly wisdom. One of these books,

* "Sermon of the Plough," 1548. † Published 1599.

the "School of Vertue," was for centuries regularly used as a school lesson-book, and was reprinted even in the eighteenth century. Some of the rules of behaviour are painfully prim. We learn, for instance, that "it is wilde and rude to lean upon one's elbows," but even Erasmus' "chylde of noble bloude" has to be reminded that to lick dishes "is the propertie of cattes."

In a little book on *"Courtesye" we get a naïve account of a well instructed child. "Lytel Johan will rise betimes, say his prayers and go to church, and speake faire" to all the folks he may chance to meet, especially if they may be able to do him any service.

The Curriculum apart from Classical Learning.

Apart from classical learning the commonest subjects of instruction for centuries seemed to be religion, manners, music, singing, reading, writing, calculating, and some form of natural history or instruction in common things, with embroidery and needlework for girls.

The Hornbook and its Developments.

Reading was taught from a hornbook, which piece of educational apparatus was a characteristic feature of a child's school-life in Tudor times and later. The hornbook was merely a single sheet of printed paper pasted upon a slice of oak, and protected by a sheet of transparent horn. As all the initial instruction in reading was confined to this one page, the matter was greatly compressed. The sign of the cross came first, and this was followed by the Alphabet, first in capitals and then in small letters. Afterwards came the Syllabarium, an agreeable exercise, consisting of:—

ab, eb, ib, ob, ub,
ba, be, bi, bo, bu,

and finally the Lord's prayer. This concluded the stages

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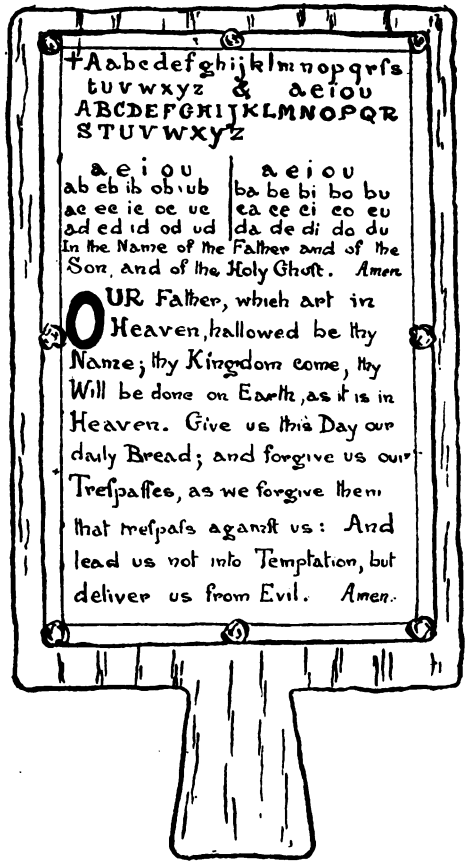
*Printed by Caxton in 1478.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a e i o u | a e i o u
ab eb ib ob ub | ba be bi bo bu
ac ee ie oe ue | ca ce ci co eu
ad ed id od ud | da de di do du
In the Name of the Father and of the
Son, and of the Holy Ghoſt. Amen
OUR Father, which art in
Heaven, hallowed be thy
Name; thy Kingdom come, thy
Will be done on Earth, as it is in
Heaven. Give us this Day our
daily Bread; and forgive us our
Treſpaſſes, as we forgive them
that treſpaſs againſt us: And
lead us not into Temptation, but
deliver us from Evil. Amen.

(*Face page 6*)

of instruction in reading, and the child was at once put to read the Bible and the Prayer Book.

Goody-Two-Shoes, a sensible little maid, who was supposed to live in the days of Queen Elizabeth, hit upon the ingenious device of making cardboard letters; these she carried about to the houses of her pupils, and she taught them to build up words, by a method adopted in the present day; but Goody was in danger of being burnt as a witch for her uncanny wisdom. Long before A became an Apple-pie, Locke had suggested that the Alphabet should be learned in play, by pasting letters on to ivory balls. The story of the *hornbook, its connection with the Prayer Book (for it was not unusual to insert a leaf in early prayer books containing the Alphabet and Syllabarium), and the development of the hornbook into the A B C tract of the sixteenth century and the battledore of the eighteenth century, form a sufficiently fascinating subject to merit a detailed account, which cannot be given here.

A very enlightened production was Edward Coote's "English Schoolmaster," a reading book published in or about 1600. This was a definite attempt to introduce a systematic study of the mother tongue. Coote discarded the tedious and unmeaning Syllabarium; he introduced something like our modern word-building, and graduated the difficulties of reading by simple reading lessons in words of one syllable. The second part of the book contains questions and answers on vowels, silent-letters, grammar, and the like, and the book concludes with Psalms, the catechism, and some rhymes on good behaviour. The book ran through many editions† and became a popular means of teaching reading.

Towards the end of the 18th century the battledore

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*See "The Child and His Book," Field, 1891. "History of the Horn Book," Tuer, 1897.

† The British Museum copy (1662) is the 31st Edition.

appeared. This was a three-leaved oblong card, which contained, besides the alphabet and numerals, a fable or didactic story in prose or verse, the morality of which was often more excellent than the poetry.

Influence of the Sampler.

Girls often learned the alphabet, the numerals, moral maxims, and texts by working them in cross-stitch upon canvas, thus combining intellectual achievement with a fitting feminine accomplishment. The samplers of our great-grandmothers are enduring relics of old hornbooks and battledores.

Art as well as morality was taught through the samplers. Charles Lamb describes a book on the making of samplers published in 1681. The gifted lady who wrote it complains of "the ridiculous things done in work as is an abomination to any artist to behold." Being a true artist, she is accurate, and she assures her readers that she "never durst work any Scripture person," without informing herself first of the "story, visage, and habit" of the said person. She is also liberal-minded and would even admit "Heathen gods and godesses" into the sampler, provided only "they work the image aright." She gives exact directions for working many Scripture and Mythological personages. Here is one: "If you work Jupiter or Jove, the imperial feigned god, he must have long, black curled hair, a purple garment trimmed with gold, and sitting upon a golden throne with bright yellow clouds about him."

Drawing as an art was not wholly neglected in Children's School Books. In a book published in 1698, called "Instruction in Reading and Writing English," we find certain chapters on "The Art of Drawing," and we learn, "The drapery of Magistrates must be large and flowing. That of Ladies or Nymphs light, soft and airy. Rich ornaments must never be applied to angels or heavenly figures."

Spelling Books.

The Spelling Books which appeared during the sixteenth, seventeenth, and eighteenth centuries

were of the dreariest description. One, published in 1645, called "Milke for Children," professes to catalogue all the hard words of the Bible. One called "Instructions for Right Spelling," published in 1700, devotes one section to spelling the names of the Devil. Sometimes the spelling books were controversial, such as "The Protestant School," and "The Protestant Tutor." In the following passage the child is required to spell the words in italics: "The notorious *errors*, damnable *doctrines*, and cruel *massacres* of the Papists."

Mavor's celebrated spelling book, which appeared first in 1770, is still with us. Some of us still remember the fascinating columns of words of eight syllables, and the still more fascinating words with meanings, which beguiled our school hours in childhood.

Ale, a malt liquor.
Ail, to be sick.
Hail, frozen rain.

To writing less care was devoted, though to be able to write a studiously polite letter was an essential part of that courtesy which for centuries received so much attention.

Erasmus compiled a polite letter-writer which was used as a reading-book in the school-room, as well as a pattern of gracious style. The following is a specimen from the "Mirror of Complements," published early in the 17th century.

On inviting a friend to dinner,

"Sir, you will oblige me very much if you will doe mee the honour to come and take a poore dinner with me."

The answer to this is,

"I thank you with all my heart; I have not merited the favour of your courtesie, but I pray you excuse me this time."

This refusal is not serious, only polite, and after a suffi-

cient number of compliments are exchanged, the invitation is finally accepted.

Handwriting. Handwriting was taught by wandering Masters, carrying with them exquisite copies and professing to teach "all sortes of hands, usually written at this daie in Christendom." Locke says that writing should be taught at first by directing children how to trace the letters, * "but you must remember to have them a pretty deal bigger than the child should ordinarily write; for everyone naturally comes by degrees to write a less hand than he at first was taught." Imitating copies and tracing letters were in vogue for centuries and are still used as methods of teaching writing.

Mulhauser, in Switzerland, in 1829, devised a system of teaching writing by means of the analysis and classification of script letters, and a series of rhomboids for the purpose of preserving regularity and slope, a system which influenced the teaching of writing during the greater part of the 19th century.

Arithmetic. Of recent years the teaching of writing has had many exponents books on teaching arithmetic are comparatively rare. Cocker's "Rules of Arithmetic" appeared about 1660 and continued to be used for close on two centuries. Cocker kept a school in St. Paul's Churchyard and taught writing and arithmetic. Pepys describes him as a pleasant and ingenious companion.

Thomas Dilworth, a schoolmaster at Wapping, wrote an arithmetic called "The Schoolmaster's Assistant." It was published in 1740. It is a work of much merit and was deservedly popular. It was launched into the world with considerable ceremony. It opens with a weighty preface to the "Reverend and Worthy Schoolmasters in Great Britain and Ireland." This is followed by a long and

* "Thoughts on Education"

solemn address to parents on the education of youths, in which he urges parents to send their girls as well as their boys to school. "The fair sex are so unhappy as seldom to be found either to write or cypher well." After this come pages of poems and letters from his admirers, all testifying to the writer's worth and excellence. That he was a good teacher is expressed somewhat grandiloquently :—

> "Learning, the glory of Britannia's Isle,
> Within thy fav'rite caves is taught to smile."

The real work of the book begins with a series of questions and answers on arithmetic in general, in which the pupil learns many exact definitions. Some of the problems set are quaint, and the illustrations are often happy.

"St. George's Cross," he says, "signifies more, or Addition."

"St. Andrew's Cross denotes Multiplication."

Dilworth occasionally varies the monotony of his arithmetical problems by breaking into verse :—

> "A gentleman a chaise did buy,
> A horse and harness too,
> They cost the sum of *three score pounds*,
> Upon my word 'tis true ;
> The harness came to half the horse ;
> The horse twice of the chaise ;
> And if you find the price of them,
> Take them and go your ways."

Even Arithmetic was not entirely secular, for on the title-page we find a verse of Scripture : "Thou (O Lord) hast ordered all things in Measure, Number, and Weight."

Books on General Knowledge and Natural History found a place in schools from a very early date. The monks, as we have seen, described spiders, sirens, and salamanders with

a credulous impartiality, and gathered spiritual meanings from them.

Books on Natural History and General Information.

Anselm wrote an Elucidarium or book of general information for the young, which was followed by others. Caxton printed one at an early date "intituled or named the Lucydarye" as he says. These books contained information on God, thunder, falling stars, fire, and the sea, the end of the world, and such like matters. The Puritans too, had a passion for teaching Natural History for the sake of the fancied warnings to mankind found in the inoffensive animals. John Bunyan in his "Divine Emblems" or "Temporal Things Spiritualised," says:

> "Yea, God by swallows, cuckoos, and the ass,
> Shows they are fools who let that season pass,
> Which he put in their hand, that to obtain,
> Which is both present and eternal gain."

The following illustrates his method in dealing with Natural History:

Upon the Bee:

> "The bee goes out, and honey home doth bring;
> And some who seek that honey find a sting;
> Now, wouldst thou have the honey and be free
> From stinging; in the first place kill the bee."

Comparison:

> "This bee an emblem truly is of sin,
> Whose sweet unto a many death has been.
> Wouldst thou have sweet from sin, and yet not die,
> Sin in the first place thou must mortify."

William Jones, of Nayland, "that wise and good man" as Southey calls him, wrote a popular little work for schools, called "The Book of Nature," full of scathing remarks on certain animals.

We learn that :—

"The fox is a cunning thief; and men when they do not fear God are crafty and deceitful."

"Go tell that fox," is an appropriate Scriptural comparison.

"For what end did God make owls, bats, and swine?" the child is asked.

And the answer is, "To teach us what we ought not to be."

Dr. Watts' poems contain the same idea that animals exist chiefly as warnings and examples to the children of men, as his "Little busy bee" and "Let dogs delight to bark and bite" testify.

The early part of the nineteenth century was characterised by an amazing number of school books of general information presented in the form of questions and answers. "The Child's Guide to Knowledge" was the most widely used of these, and it exists still in remote educational circles in its sixty-first edition. Many of us learnt about pearls, cheese, Peter the Great, sago, shellac, and maccaroni from this illuminating work in our childhood. "Magnall's Questions," too, was another work of immense popularity.

Types of school books alter with the ideas which dominate each succeeding age, and every great movement in educational history brings in its train new types of school texts. Thus we have the school books of the Renascence, the school books of Comenius, and the school books of Pestalozzi. Again, any great departure in the choice of subjects or method brings with it a flood of text-books; thus we have in the present day quantities of books on Nature Study, Brushwork, and the modern treatment of Geometry.

BOOKS OF REFERENCE.—"The Child and his Book," Field. "Education of Girls and Women," Bremner. "Women under Monasticism," Eckenstein. Lecky's "History of European Morals." Guizot's "History of Civilization in Europe." "Italian Renaissance," J. A. Symonds. "Revival of Learning," Symonds.

CHAPTER II.

IDEAS OF EDUCATIONAL THINKERS ON THE CHILD AND THE CURRICULA.

"Our own language bears the joyful title of our liberty and freedom; the Latin reminds us of our thraldom and bondage. I love Rome but London better: I favour Italy but England more. . . . I do not think any language is better able to utter its arguments than our English tongue. . . . not any whit behind the subtile Greek for couching close or the stately Latin for spreading fair."—*Mulcaster.*

"All depends on keeping the eye steadfastly fixed upon facts, and so receiving their images simply as they are: for God forbid that we should give out a dream of our own imagination for a pattern of the world."—*Bacon.*

Sages and scholars of other ages saw educational visions and dreamed educational dreams.

Plato's Curriculum.

Plato based his curriculum on human needs. He starts from the notion that human nature is three-fold, consisting of appetites, spirit, and reason, and the natural instinct of a healthy individual puts spirit or the combative element in human nature on the side of reason, but in a soul mastered by its own appetites this combative spirit becomes weaker in the face of difficulties. Plato observed that the sensuous and emotional side as well as the bodies of children develop before their reasoning powers, therefore he would train the senses and the body to a pleasurable and wholesome activity by means of games, open air exercises, fables, the learning of good and simple poetry, instrumental and vocal music, and certain elementary forms of mathematics and science, especially geometry and astronomy and arithmetic.

He considers the influence of environment on the growing consciousness, and would have children surrounded by beautiful and wholesome objects.

Training or habituation is the aim of Plato's early education, or as he expresses it himself in a musical metaphor, "the tuning of the soul" so that its main strings, sensibility and combativeness, may both be exercised and brought into harmony. He would secure for his citizens the best possible conditions of life, the human, conscious life, and he would do this by increasing their psychic energy to the utmost, and through wise control of this energy he would obtain from it the completest advantage.

But the problem of education was a simpler matter to the Greeks.* They had no dead or foreign languages to hamper their curriculum, and no books to bewilder them with conflicting theories. They rarely read, they listened instead to the roll of Homer's hexameters, and so the young soul was early set to a noble tune.

The Curriculum of Aristotle.

Aristotle would avoid over-pressure in the early years of education. He points out that few boys who won the Olympic competitions as boys, win it as men; this, he thinks, proves that early excellence is often obtained at the cost of later weakness. He divides subjects of the curriculum into four main sections:—

(1) Grammar (Reading and Writing).
(2) Gymnastics.
(3) Music.
(4) Art.

Reading and Writing, as such, have no educative effect at all. They are simply the study of certain conventional signs, which men employ for the accumulation and communication of their thoughts and feelings; they are instruments, means to an end, but not an end in themselves. Gymnastics

* Nettleship points out in his essay on "The Theory of Education in the Republic of Plato," that the greater specialisation of modern life makes it difficult for us to keep our hold on universal elementary truths, which to the Greeks seemed neither old nor simple.

train the body, but they relate to the soul inasmuch as their real purpose is to put the body at the service of the soul or reason. Of Music, Aristotle thinks more definitely in the modern sense than Plato: the term became more specialised, though it did not entirely exclude other graceful forms of practice which Plato included under Music.

Art and Design were taught partly with a technical aim that it might be useful, but partly also because it cultivated the taste.

To Aristotle, the main object of education was the rational enjoyment of leisure, and though utilitarian subjects may be included in his curriculum, they must never be taught from the technical point of view.

The Aim of the Humanists.

The tendency of the Renascence was to lay stress upon Language teaching, for, in the re-discovery of the old manuscripts, scholars came upon living knowledge as well as a dead world of beauty and form. It was a revelation in literature (history in Latin, tragedy and comedy in Greek), as well as in medical knowledge and science. What the Humanists aimed at was to enable their pupils to get such a mastery of Greek and Latin that they might arrive at such stores of medical and natural science as lay open. The teachers of the 15th century taught languages as a means to an end, not as a gymnastic exercise to produce merely a certain type of mind. The method of teaching language as advocated by the Humanist schoolmasters, anticipates what we call our reformed or direct method. The language was to be used as an instrument of communication and study from the first. Pupils were required to talk and write Latin. From the very first also they were carefully trained in articulation, and pronunciation, and vocal gymnastics. They had much practice in reading the language aloud, and in free composition, the writing of themes, and translations. Grammars and dictionaries hardly existed, and the old scholars had to make their

own, hence Grammar was studied inductively. Little importance, on the whole, was paid to the study of Mathematics and Natural Science, although the Humanists took some account of them. The Renascence ideal conceived of education as a preparation for life, and the culture was definitely intended to make men more efficient in society, in the world, in statesmanship, and as Christians.

The Tudor age then, with its wild, blind passion for knowledge and its long glances into old and new worlds, was not unmindful of Education, though the schoolmasters of the times saw with defective vision.

Erasmus on Education of the Child.

Erasmus diffused a passionate fondness for learning. He wrote grammars, dictionaries, translations, "Colloquies" for the young, "Adages" or collections of maxims and proverbs from the ancients. He also wrote a work on Etiquette, and another "Upon the Manner of Writing Letters." Nor did he ignore the little child. In an illuminating work full of prophetic flashes, entitled "Of the First Liberal Education of Children," he shows how the early years of child life may be fashioned to good account in the school. His method is sound. "As the body in infant years," he writes, "is nourished by little portions, distributed at intervals, so should the mind of the child be matured by items of knowledge adapted to its weakness and distributed little by little."

Again, "Drill in reading and writing is tiresome, and the teacher will ingeniously palliate the tedium of instruction by the artifices of an attractive method."

And again, "We learn with great willingness from those whom we love." Briefly, Erasmus would simplify the elements of learning, find an attractive method, and love the child as well as teach him. Even a Pestalozzi could do no more. His curriculum is said to be too linguistic and literary, but even he throws in a little science, for he says:—

"Nature affords an exhaustive field of metaphor, image, and simile."

Good manners are an important item in his educational scheme, for he recognises as clearly as Plato that politeness springs from the inner disposition of a well-ordered soul.

Curriculum in Utopia.

Sir Thomas More, too, sketched a wise and generous course of study. His curriculum includes correct speaking and writing of the mother tongue, Arithmetic, Geometry, Logic, Music, and Natural History, besides a proper course in Religion,—but this was in Utopia.

Rabelais and the Study of Nature.

Rabelais, with a prophetic glance at the future, would place science in the first rank among the studies worthy of human thought.

"As to the knowledge of the facts of Nature," he writes, "I would have you devote yourself to them with great care, so that there shall be neither sea, river, nor fountain whose fish you do not know, all the birds of the air, all the trees, shrubs, and fruits of the forest, all the grasses of the earth, all the metals concealed in the depths of the abysses, the precious stones of the entire East and South—none of these should be unknown to you. In a word, I point out a new world of knowledge."

Nor is Rabelais content that his pupil shall merely know Nature; he is desired to love her likewise, and he is desired to read the Georgics of Virgil in the midst of woods and meadows. For Rabelais by no means despises humanistic learning. His pupil is required to rise at four in the morning, to study the ancient languages—Greek, Hebrew, Chaldean, Latin. "The whole world," he says optimistically, "is full of wise men, of learned teachers, and very large libraries, and neither in the time of Plato nor Cicero were there such opportunities for study as to-day."

Montaigne and the Essentials of a Curriculum.

Montaigne is less exhaustive in his demands. His aim is to form men, not pedants. "Before our pupils become lawyers, doctors, or other specialists," he says, "they must first be men." He recounts how he once met two pedants on a plain, while behind them came a Count with his retinue. "Who is this gentleman?" he enquired, and one of the pedants, thinking the question referred to his companion, replied, "He is not a gentleman but a grammarian, and I am a logician." "A well-made head" is in Montaigne's judgment worth more than "a well-filled head." He is not carried away by the passionate ideal of 16th century education, indeed he says openly that it is of small consequence to him that a pupil has learned to write Latin, for "if his soul be not put into better rhythm, if his judgment be not better settled, I would rather have him spend his time at tennis." He would not have his pupil read History in order to acquire facts, but to appreciate them. The date of the fall of Carthage is less important than the character of Hannibal, nor does it matter so much where Marcellus died, as why it was unworthy of his duty that he died there.

Montaigne fully established the modern Herbartian idea that the training of character is all important. He asks that education should give a boy the power to do, to act and to act rightly, and like Locke he subordinates knowledge to morality. We may glean from Montaigne two new educational ideas, first that knowledge is not the chief part of education, and secondly that true knowledge is not learning by heart. "Savoir par Coeur n'est pas Savoir," was his celebrated epigram. A wise choice of essentials, rather than a crowding of many things, is his view of curriculum.

Mulcaster.

Far in advance of his time too were the theories of Mulcaster on education. He boldly demands universal education, he advocates mixed schools,

and would have the Universities train teachers. All these are later 19th century developments.

Mulcaster would reserve the study of Latin until the child had passed through an "Elementarie" course consisting of Reading, Writing, Drawing, Singing, and the playing of some musical instrument. Book-learning alone, he affirms, will not develop the whole human being, therefore he would teach drawing to train the fingers, and colouring to interest the child. He also insists on physical training.

Luther and the Human Standpoint.

In Germany, Luther, as early as 1524, was pleading for universal education. He advocates education from the human standpoint, as well as for the purpose of reading the Scriptures. "Even if there were no soul," he writes, "and we had not the least need of schools and the languages for the sake of the Scriptures and of God, this one reason should suffice to cause the establishment of the best of schools everywhere, both for boys and girls, namely, that the world needs accomplished men and women for maintaining its outward temporal prosperity—men to govern the country and the people, and women to manage house, children, and servants."

He would teach religion. "It is reasonable," he says, "that every Christian should know the Gospel at the age of ten." The curriculum he sketches is generous: after the mother tongue, he would teach Latin, Greek, and Hebrew. Mathematics and the study of Nature were not neglected. He would also teach singing and physical exercises. "Unless a schoolmaster knows how to sing," he says, "I think him of no account. Music is a discipline, which makes men more indulgent and more mild."

1592-1671. Comenius and a Scientific Curriculum.

It remained for Comenius, however, in the 17th century to make the final separation between the primary and the Latin school. He was perhaps the first writer to formulate a definite school curriculum based on child-nature. He

graded instruction in order to meet the child's growing needs, he formulated the essential laws of teaching, and he applied to education the principles of modern logic. His curriculum is generous and reasonable. "The foundation of all learning," he writes in his preface to the "Orbis Pictus," "consists in representing clearly to the senses sensible objects." For the first six years of the child's life, he recommends the training of the *external senses* in relation to objects, and he plans out in detail a course of study not unlike that of a modern Kindergarten, with Froebel's gifts and occupations somewhat modified.

For the next six years he would train the *inner senses*, imagination, memory, and the like, and at the same time train the tongue, hand, and eye to skill and power. The curriculum at this stage includes Reading, Writing, Drawing, Singing, Counting, Measuring, Weighing, and the learning of Psalms and Hymns by heart.

For the next six years, up to the age of eighteen, he would form the pupil's intellect and understanding by means of Grammar, Dialectic, Rhetoric, Arithmetic, Geometry, Music, and Astronomy. "For knowledge," he writes, "begins with mental perceptions which are fixed in memory by apprehension. The understanding is formed by inductions from simple apprehensions which form general truths or ideas." Only select minds, "the flower of youth," as he calls them, were permitted to go to the University. The rest finished their education at the Latin school. Travel was an essential part of the University course. This brief summary shows the general scheme of education laid down in the Great Didactic.

The method advocated by Comenius was practical. He would have no wearisome explanations of a theoretical kind. Imitation was the starting point of learning or skill. The teacher uttered the word, or performed the operation, and the pupils imitated; thus the child learned to write by

Robinson Crusoe. Rousseau's pupil riots happily through his childhood in ignorance of the conventionalities of formal learning. Emile is free as a bird, knowing no restraint but circumstance, no compelling voice but inclination. He is isolated from his kind, in company with a tutor, a very monster of discretion and virtue; and knowledge comes to the child naturally by means of his senses. He is kept unspotted from the world, close to the *heart of Nature, and the infallible mother herself teaches him wisdom and virtue.

The theory is pretty enough, but in universal practice it would be expensive; besides poor Emile had no family ties, no companions, and the education of his heart was neglected. Rousseau believed that "man is by nature good," and he succeeded in fixing the idea firmly in many minds, although he testified to the contrary in his own experience in a frequent and discouraging manner.

He wrought a revolution in the teaching world, although his book probably contains no idea that may not be found in Greek or Latin writers, or in the pages of Rabelais, Montaigne, or Locke. Owing to the influence of Emile, three things were gradually borne in upon teachers and parents in the civilised world. First, that freedom and happiness belong to the period of childhood. Secondly, that learning, which endures, springs from a desire to know and to do. Thirdly, that rivalry, bribery, and prize-hunting, as incentives to the acquisition of knowledge, are morally unsound.

"Emile" is an unpractical work, tailing off into a tiresome romance, for his ideal man, having been educated, must be mated with an ideal woman, and so Sophie appears with her pleasing ignorances and pretty affectations, and the theory of

* Dr. Hayward in "Educational Ideas of Pestalozzi and Froebel," is severely critical of the teaching of nature. Also *see* Wordsworth's "Prelude," concerning the influence of the teaching of nature on the child.

her education has to be expounded. Yet no book perhaps has exerted so wide an influence or done more to sever instruction from the bookishness of the middle ages.

Pestalozzi's Sense Perception.

Pestalozzi went further than Rousseau, in that he put his ideal into practice. He made it clear to the world that the starting point of knowledge is *sense-perception*, and the aim of intellectual development is to raise the sense-percept to a concept; and that the starting point of physical culture is movement, and its aim to produce power, graceful carriage, self-reliance, and skill in handicrafts.

Froebel.

Froebel sought to give to children employment suited to their nature, "to strengthen their bodies, to exercise their senses, to occupy the awakening mind, to make them symbolically acquainted with nature and mankind, particularly also to guide heart and soul rightly and lead it to the source and foundation of all life, to unity with itself."

He planned a definite scheme for the education of humanity through the four periods of infancy, childhood, youth, and manhood; but as he did not live to work out the details of his system, beyond the first period, his name has become associated chiefly with the kindergarten.

Both Pestalozzi and Froebel followed Rousseau in protesting against formalism in education; both emphasised the value of manual work, and activities which give children opportunities of expressing themselves in various ways; both too, laid stress on moral education and the value of basing early school instruction on the home and its environment.

Herbart and the Perfection of the Individual.

Herbart marked out a definite educational theory, founded largely on psychology, with a definite end to be attained through ethics. Neither knowledge nor technical ability was the aim of Herbart's education, but the perfection of the individual. He would develop in his pupils an

interest in all things good and beautiful, and thus direct and strengthen their moral judgment. He himself expresses most forcibly his meaning. "Instruction," he says, "will form the circle of thought, and education will form the character; the last is nothing without the first: herein is contained the sum of my educational theory."

Again he says:—"Those only wield the full power of edueation who know how to cultivate in the youthful soul a large circle of thought closely connected in all its parts, possessing the power of overcoming what is unfavourable in the environment and of dissolving and absorbing into itself all that is favourable." Education through instruction or educative instruction is the keynote of Herbart's educational system.

In his fourth letter to *Herr von Steiger, Herbart sketches the curriculum. "I conceive the entire education of the younger ones in general, as running on two lines; one for the understanding, the other for feeling and imagination. Severe efforts exercise the understanding, but that it may not be led astray, the truths which are to cultivate it must be sure and firm. Mathematics, therefore, and physics, for which the former in a great measure prepares the way, and from which progress can be made in all other natural sciences according to choice, belong to it (the cultivation of the understanding). The heart, I believe, will be best cultivated by gradually giving it opportunities of experiencing many and different feelings, and by ethical lessons suitable to the children's ages, and continuously adapted to their increasing years and intelligence. In order that the effect of these lessons may become feeling and habit, they must never present difficulties to the intellect and must never be interrupted, because the moral feeling needs

* Herbart educated the sons of Herr von Steiger. His educational experience is given in "Letters and Lectures on Education," *translated* by Felkin.

constant and increasingly better nourishment. This nourishment must consist of the presentation of an extended, continuous series of interesting pictures in great variety, which through the reflections they invite, and the praise and blame they draw upon themselves, will cause the young mind to form principles for itself, and grasp them firmly, and thus these lessons will prepare for the further sytematic ethical lectures, the aim of which is to make those principles clearer and firmer. What can we do better than follow the traces of moral growth in humanity; and guided by the hand of Greek history, enter the school of Socrates—there among men we already know and love, and the growth of whose morals and character we have seen in history—to linger awhile. Then with glad and reverent minds let us enter the circle of Christ's disciples, and after following him with our eyes and hearts into heaven, return with nobler spirit to further pursue the course of the world's history."

Again Herbart *speaks of the "*two main threads* which run from one end of education to the other, and should never be allowed to drop out of our hands. † Taste and sympathy require chronological progression from the ancient to the modern. The plan of instruction must provide for this, by arranging for earliest boyhood a beginning in Greek, for the middle stage a beginning in Latin, and for youth the study of modern languages." For the empirical and speculative interests Herbart requires "before all things a systematic and variously applied study of mathematics."

Herbart's experiences and illuminating suggestions on the curriculum led Ziller, Stoy, Rein, and other of his followers to map out in precise detail various curricula based upon the theories of their master. His influence on the curricula

* Science of Education, Chapter on "Plans of Instruction," p. 188.

† In Herbart's Introduction to "The Science of Education," he shows in an illuminating manner the value of ancient world culture in education "I am indebted to the Odyssey for one of the happiest experiences of my life, and in a great degree for my love of education."

of schools in Germany, Austria, Hungary, and America has been profound, and in England it has of recent years been felt in a lesser degree.

Dewey and the Mediæval Influence.

The whole problem of the modern curriculum is summed up by Professor Dewey. "Our school methods, and to a very considerable extent our curriculum, are inherited from the period when learning and command of certain symbols, affording as they did the only access to learning, were all important. The ideals of this period are still largely in control, even where the outward methods and studies have been changed. We sometimes hear the introduction of manual training, art, and science into the elementary, and even the secondary, schools deprecated on the ground that they tend toward the production of specialists, that they detract from our present scheme of generous, liberal culture. The point of this objection would be ludicrous if it were not often so effective as to make it tragic. It is our present education which is highly specialised, one-sided, and narrow. It is an education dominated almost entirely by the mediæval conception of learning. It is something which appeals for the most part simply to the intellectual aspect of our natures, our desire to learn, to accumulate information, and to get control of the symbols of learning; not our impulses and tendencies to make, to do, to create, to produce, whether in the form of utility or art." The result is that which we see about us everywhere—the division into "cultured" people and "workers," the separation of theory and practice.

BOOKS FOR REFERENCE.—"Hellenica," Edited by Abbott, 1879. "Aristotle on Education," Burnet. "Erasmus concerning Education," Woodward. "The Great Didactic of Comenius," Keating. "Educational Writings of Richard Mulcaster," Oliphant. Rousseau's "Émile," Translated by Worthington. "How Gertrude teaches her Children," Pestalozzi. "The Students Froebel," Herford. "Education of Man," Froebel. "The Science of Education," Herbart. "The School and Society," Dewey. "Interest as related to Will," Dewey. "Educational ideas of Pestalozzi and Froebel," Hayward. "Critics of *Herbart*," *Hayward*. "Life and Letters on Education," Herbart.

CHAPTER III.

Devices for Making Instruction Attractive.

"To be wearisome is the cardinal sin of instruction."—*Herbart.*

"No machine-made system of teaching can ever be right. The best of methods must be modulated by human insight, sympathy, and tact."—*Kappa.*

The Fear of the Rod.

That Shakespeare's schoolboy crept "like a snail unwillingly to school," is a matter of no surprise to those who reflect for a moment on the treatment that probably awaited him there, for in olden times very little sympathy seemed to exist between the child and his book, or the child and his teacher. "Day and night" said an abbot to St. Anselm, "we do not cease to chastise the children confided to our care, and they grow worse and worse." And Monteil states, * "There is no other difference except the rods in the fifteenth century are twice as long as those in the fourteenth," and Montaigne complains that "instead of tempting and alluring children to letters by apt and gentle ways, our pedants do in truth present nothing but rods, ferules, horrors, and cruelty." Tusser in the well-known lines speaks bitterly of the severity of the school :—

"From Paul's I went, to Eton sent,
To learn straightways the Latin phrase,
Where fifty-three stripes given to me
At once I had.
See †Udall, see the mercy of thee,
To me, poor lad."

The boy educated at home fared no better. "When the

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* "Histoire des Français des divers états."

† Nicholas Udall, an Eton master of note.

infant age is ended," we learn from a sermon printed by Wynkyn de Worde, "the father provides for his child a master, the which giveth him instruction in such doctrines is an his Donate, Parts of Reason, and such other, the which master commonly is called Pedagogus in Latin. The master giveth commandments to the child in his growing age, and if he break them he is sharply corrected; there is no fault that he doth but he is punished. Sometimes he wringeth him by the ears, sometimes he giveth him a stripe on the hand with the ferell, sometimes beateth him sharply with the rod. And so, with commandments and sharp corrections, he giveth him full instruction in the lower science."

Rabelais protested against the brutalising education of his time, and with the enlightened vision of a physician and a philosopher devised an admirable system of instruction, calculated to develop the whole human being, a system which aimed at training the body as well as the mind, which contrived to combine play with book-study, and in which things were learnt to be made use of. Somewhat exaggerated, it is true, were the details of this system, but then Rabelais' pupil was a giant. Other educational thinkers, too, dreamed their dreams and sketched their Utopias, but little impression was made upon the pedagogues who strove continually to teach words, and rarely stopped to consider that the child was an immature being with a precocious imagination, quick observation, fitful powers of concentration, weak reason, and an incapacity for comprehending abstract ideas, one therefore who required a special education suited to his needs. Yet those who did stop to consider must have felt uneasily that the methods commonly used were ill-suited to the child's capacity; indeed teachers of all ages have more or less imperfectly recognised that the child, by reason of his immaturity, placed certain limitations upon the subjects of instruction and the methods of dealing with them, and various devices have been adopted in the schoolroom to

render the subject matter acceptable to the child and easy to learn. Among such devices the following have been common throughout the centuries.

Six Devices for making Learning Easy to the Child.

1. Embodying the subject-matter in verse or rhyme.

2. Presenting it in the form of a dialogue between teacher and pupil, to be learned by heart.

3. Clothing it in an attractive guise by means of allegory, parable, fable, story or riddle.

4. Presenting only bare and simple outlines arranged in logical order.

5. Using pictures and objects to render learning attractive.

6. Teaching by means of play.

The Use of Rhyme.

The first device, that of embodying knowledge in verse, is of great antiquity, for not only did the verse aid the memory, but in the days when history as well as literature were mere floating tales, when written documents were priceless possessions, when few people could read, this form of preserving records was popular.

All kinds of material, including the Latin Grammar, the Psalms, and the "Whole Duty of a Child," were put into rhyme and learnt by heart. Much quaint worldly wisdom is found in the old rhymed books of behaviour. Here is a modernised fragment from the "Whole Duty of a Child."

*"And, child, rise betimes and go to school,
And fare not as a wanton fool,
And learn as fast as thou may and can,
For our bishop is an aged man;
And therefore thou must learn fast
If thou would'st be bishop when he is past."

* "Babees Book." Quoted in "The Child and his Book," Field.

Rhymed Alphabets were in use before the introduction of printing. The following fragment is from the alliterative poem known as the A B C of Aristotle :—

*"A to amerose, to aunterose, ne argue not to myche,
B to bolde, ne to bisi, ne boorde not to large.
C to curteis, to cruel, ne care not to sore.
D to dul, ne to dreedful, ne drinke not to ofte,"

The counsel not to be too loving or angry, too bold or busy, too courteous or cruel, or cowardly, not to drink too often, is doubtless excellent, but too remote from the little child, and too abstract to help him in learning his letters. Other attempts at rhymed alphabets :

"A was an Archer and shot at a frog,
B was a Butcher and kept a big dog."

or

† "A. apple pye, B. bit it,
C. cut it, D. dealt it."

and so on, are more concrete and are psychically nearer to the child, especially when accompanied by coloured pictures, and are therefore more helpful than the earlier religious attempts in which "all the letters of the A B C by every sondrye letter whereof ther is a good document is set forth and taught in ryhme."

The ‡"Bookes to bee first learned by children," in Grammar Schools in the latter part of the 16th century, are the following :—"I. Their Abcie and primer. II. The Psalms in metre, because children will lerne that boke with most readinesse and delight through the running of the metre, as is found by experience." Then follows the Testament,

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* "Babees Book."

† Halliwell shows that this nursery romance, "The Tragical Death of A Apple-pye," descends to us in all its purity for two centuries or longer.

‡ Quoted by Dr. Furnivall in the "Babees Book."

and lastly, "if any require any other little booke meet to enter children, the 'Schoole of Vertue' is one of the principal and easiest for the first enterers." During the Puritan era much morbid religious instruction in bad grammar and worse verse was prepared for the edification of the infant mind. John Bunyan's "Divine Emblems" in rhyme, fragments of which have been quoted in a previous chapter, was far more attractive than many others of that day. At a later date, the moral instruction to be culled from busy bees, twinkling stars, and the delight taken by dogs in unseemly strife and the like, were put into appropriate verse by Dr. Watts and Jane and Ann Taylor, and learned by many of us in the nursery. Purely secular subjects, too, were commonly embodied in verse and learned by heart.

For instance, English as well as Latin Grammar ran into rhyme.

> "Three little words we often see
> Are articles, a, an, and the"

is the beginning of a famous rhyme learned as introductory to exercises in parsing. Rhymed outlines of history were also popular:—

> "First William the Conqueror's date we fix,
> In the year one thousand and sixty-six,
> And Henry the Second commenced his reign
> In one thousand and eighty-seven, 'tis plain,
> And Henry the Third, a learned man,
> In the year eleven hundred began,"

may not be "poetry properly so-called," as the author admits, but at least, he urges, "the dates are correct."

Geography has frequently been put into verse, and one still remembers with respect some of the facts quaintly taught by that genial friend of children, Peter Parley.

The following was a nursery favourite in the days of

Jane and Ann Taylor, though attempts made to discover the author have been unsuccessful.

"The people of the South Pole are
Extremely black, because it there
So hot is, that the people go
Clothing without or nearly so."

This was recently quoted to the writer, by an old lady, in support of her assertion that the South Pole was the hottest part of the globe.

The antiquity and universality of the device of putting information into rhyme to be conveniently carried in the head are sufficient to attest its* merit from the point of view of mere mechanical memory, for many of us even in these days are dependent on the old rhyme for the information concerning the number of days in each month :—"Thirty days hath September, April, June, and November," &c., but rhyme alone cannot be regarded as adequate in making knowledge attractive or useful, and the teacher must look deeper to find that sympathy between the child and his studies which we call interest.

The Use of Dialogue.

The use of dialogue as a means of simplifying instruction and making it attractive to the pupil is also of considerable antiquity, and the method of embodying information in the form of a catechism of questions and answers found favour with Ælfric and continued to be used until the nineteenth century. Indeed, it is almost impossible to find a child's school-book written before the sixteenth century which does not either take the form of verse or dialogue. Anselm's "Elucidarium" is a good example of an early book of this type, while the "Child's Guide to Knowledge" may serve as a modern example. In the early part of the 19th century, elementary

* Dr. Harris points out that, "A severe drill in mechanical habits of memorising or calculating, any over-cultivation of sense perception in tender years, may so arrest the development of the soul in a mechanical method of thinking as to prevent further growth into *spiritual insight.*"

treatises in the form of questions and answers on grammar, arithmetic, history, geography, general information, and the various sciences, became very popular. "Magnall's Questions," "Stepping Stones to Knowledge," Dr. Brewer's "Guide to English History," "Guide to Roman History," "Guide to Science," &c., are well-known books of this kind, for there is nothing new under the sun, and this general outbreak into improving dialogues for the schoolroom was but a revival of a method which had given satisfaction in Anglo-Saxon times.

We cannot but admit that this method of requiring the child to learn pieces of information in set terms as answers to set questions had much to recommend it. It required no thought either from teacher or pupil. The one learnt the lesson, and the other heard it, and there was no further fuss. No active effort was demanded from either, a fine respect for text-book authority was cultivated. There was no nervous exhaustion on the part of the teacher, no over-pressure of the child, each went happily on his way, and the child gleaned many scraps of useful information which sometimes remained with him for life.

"What is the climate of England?"

"Changeable even to a proverb, but at the same time temperate, so that on no day in the year's cycle are we subjected either to extreme heat or extreme cold."

"What remark did Charles I. once make respecting it?"

"That as the climate of a country influences the character of its people, the industry of our nation depends upon the equability of the climate, for there is no day in the year when men are debarred from labour either by excessive heat or excessive cold."

The writer learnt this at the age of eight, from a little geography primer, and has never ceased to admire the judicious admixture of geographical information, historical allusion and economic suggestion which the information conveys.

Allegory, Fable, and Parable.

The third method of presenting knowledge in the form of allegory, fable, parable, story, and riddle is of great antiquity. Plato would seek to teach little children abstract truth by means of particular concrete examples, therefore he advises fables for the young, who are as yet too tender and immature to look upon truth unveiled. Imagery and allegory were employed in the East, and the teachings of the New Testament owe much to the power of parable. Old Menenius sought to teach the discontented Roman rabble clamouring for bread, by means of a fable; indeed all true teachers, seeking to touch the hearts of their hearers, have employed this method in dealing with simple and unlettered folk. The monks, who were often admirable teachers, knew human nature, and in order to make their instruction attractive to their listeners, used to dress up the popular romances and stories of the day in religious garb, by giving them spiritual meanings. The symbolical truth would be appended thus, * "My beloved, the Emperor is God; the palace is the human heart. The knight who married his daughter to the carpenter is Christ. The shirt is faith, the three soldiers are pride, lusts of the eyes, and lusts of the heart." As the editor of a recent edition of "Gesta Romanorum" remarks: "An abstract argument, or logical deduction—even if the monks had been capable of supplying it—would operate but faintly upon intellects rendered even more obtuse by the rude nature of their customary occupations; while, on the other hand, an opposite story would arouse attention, and stimulate that blind uninquiring devotion, which is so remarkably characteristic of the Middle Ages."

Fables in verse and prose have been used in children's school books from very early times. Bunyan was a master of the art of teaching by parable, and his "Pilgrim's

* "Gesta Romanorum," 1905.

Progress," though not consciously designed for children, has become one of the most popular children's books in the world. Much of the symbolism which makes Froebel's teaching so attractive to children is based upon the idea of presenting universal truths to children by typical examples. This method of teaching touches human nature, and goes deeper than the superficial aids of verse and dialogue.

The Concentric and Logical Method.

The plan of presenting a few simple outlines in logical order and rejecting all complicated details until a later stage, has found much favour in educational practice. It is an attempt to simplify the matter of instruction by repressing detail, crushing the life, in fact, out of the subject-matter to effect this. Thus we had in the past "The Child's primer of English History," beginning with the woaded Britons and ending with the Reform Bill, followed by a "Junior English History," and later a "Senior English History," covering the same ground in logical order, differing only in fulness and complexity of treatment. This plan presupposed that there was only one unalterable method of approaching a subject—the logical—but as a matter of fact, the right method of presenting knowledge to grown up people is seriously unsuited to children. In mathematics, in language, in philosophy, the adult rightly begins with abstract propositions, but it would be very unpsychological to follow this plan with children. Teaching should follow the child's development, and in the early stages dogmatic exposition must be abandoned.

Geography, Grammar, Botany, and Natural History were treated in like manner, beginning with definition and classification, instead of ending with them. The difficulty was intensified by the baldness of the outline, for the concise is the opposite of the simple. This has been called the concentric method of teaching, and has certain good points, though the mechanical travelling over the same ground is

apt to dull the child's interest; and since it is becoming more widely recognised that the subject-matter of instruction does not necessarily follow a rigid unalterable sequence, but may yield to meet the child's needs and interests, this concentric teaching has begun to give way to methods more in accord with child nature and child development.

The Use of Pictures.

The means of making learning alluring by means of pictures and concrete illustrations is not new. Comenius in his "Orbis Pictus," published in 1657, shows the value of presenting "sensible objects" to the child. "The foundation of all learning," he writes, "consists in representing clearly to the senses sensible objects, so that they can be apprehended easily. I maintain that this is the basis of all other actions, inasmuch as we could neither act nor speak wisely unless we comprehended clearly what we wished to say or do. For it is certain that there is nothing in the understanding which has not been previously in the senses, and consequently to exercise the senses carefully in discriminating the differences of natural objects is to lay the foundation of all wisdom and eloquence, and all good and prudent action."

Rousseau, Pestalozzi, and others held and developed this idea. The irresistible Madame de Genlis, to whom, says Sainte-Breuve, "the good God said, 'instruct and teach,'" devised an ingenious and intelligent system of instruction for the Orleans children committed to her care. She employed a skilful artist to paint on the walls of a gallery pictures representing sacred and secular scenes, both ancient and modern, by means of which she familiarised her pupils with history; she also made them act historical scenes in a little garden theatre.

The use of pictures and magic-lantern slides in the schoolroom, and outdoor teaching in school garden, excursion, and school journey are all now a recognised part of an intelligent school system.

Teaching by means of Play.

Lastly, the method of teaching by means of play is probably as old as the world. We find Plato praising the Egyptians for teaching arithmetic by means of games; Erasmus admiring the ingenuity of the ancients for moulding toothsome dainties in the form of the letters of the alphabet; Quintilian recommending an alphabet in ivory, which children may find pleasure "in seeing, handling, and naming"; Rabelais causing his pupil to play cards and learn "a thousand pretty tricks all grounded on arithmetic"; and Locke advising that children should play with ivory balls upon which were pasted the letters of the alphabet. Long before Froebel appeared to make vital and apply every atom of this philosophy of * play, Plato had said, "Education must begin in the games of children," and we find him praising those "natural modes of amusement which children find out for themselves when they meet." To Froebel, however, belongs the praise of putting this into practice, and perhaps the greatest educational development of the 19th century was the general recognition of his principle that the little child is to be educated through play and self-activity, a principle which is rapidly finding followers all over the world. Froebel would teach young children by means of plays, games, and occupations which symbolise the primitive arts of mankind, for the "plays of a child," he writes, "contain the germ of the whole life that is to follow." "Play," he says again, "is the highest phase of child-development . . . . it is self-active representation of the inner necessity and impulse." He recognised more clearly than others the deep meaning that lies in his childish play, and his chief glory lies in the fact that he undertook to make play an effective educational force.

"What the child imitates," says Froebel, "he is trying

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* *See* "Practical Education," Edgeworth on the value of play.

to understand." Therefore he roars like the lion, barks like the dog, says "moo" with the cow, and "meow" with the cat. In endeavouring to express himself, the child has, *"to take the world into himself and to discover and represent the ideal in each, these are the deep impulses that stir the child to play, as later they impel the man to literature and art."

So long as teaching was primarily a matter of the intellect, and the conventionalities of intelligence were reading, writing, and counting, so long were the methods of educating children intolerably dull and stupid, unless the child had some ingenuity and found methods for teaching himself. Charles Lamb, in "Mrs. Leicester's School," shows us how the ingenious little gentlewomen of his day learned to read. We dare not speak of them as girls when little Miss Manners, aged ten, remarks to her class-mates, "You are very kind ladies, to speak with so much indulgence of my foibles." There was little Miss Villiars, whose father, the widowed curate, taught her to read from her mother's tombstone in the churchyard; and little Maria Howe, who spelt her way, at the age of six, through Foxe's "Book of Martyrs," "Culpepper's Herbal," and Salmon's "Modern History," with its pictures of Chinese gods and hooded serpents. Then there was little Margaret Green poring in her loneliness over "Mahometanism Explained," "An improper book, ladies," she admits to her class-mates, "for it contained a false history of Abraham." So, many a poor child of an earlier generation dug out the conventionalities of learning from unpromising material, in bitterness and loneliness, for nobody recognised that the †symbolic mind needs symbolic education,

* "Symbolic Education," Blow.

† Dr. Harris points out that, "It is very important not to force on the child in the symbolic stage of his culture—say from four to six years of age—the ideals of others in the details of his work, for this will produce arrested development, and he will not have the vivid sense of personality that he ought to have." "Psychologic Foundation of Education."

and the conventional studies may be profitably kept back until the child passes out of the symbolic stages into the conventional, when the need of mastering the conventionalities of human learning becomes pressing.

Froebel has probably done more than any other to teach us to consider the needs and instincts of the child before we devise his school curriculum, and this study of the child himself has led to more rational teaching than any devices of the past, of rhymes, dialogues, or bald outlines, while teaching by means of play, by pictures, by sensible objects, by allegory and parable, is gradually finding its proper place in our modern educational methods.

BOOKS FOR REFERENCE.—"Babee's Book" "The Child and his Book," Field. "History of the Horn Book," Tuer. "Nursery Rhymes and Tales," Halliwell. "Traditional Games," Alice B. Gomme. "The Study of Man," Haddon. "Practical Education," Edgeworth.

CHAPTER IV.

PRINCIPLES UNDERLYING THE SCHOOL CURRICULUM.

"Education is always beset with the danger of interfering with ancestral and congenital tendencies."—*Stanley Hall.*

"Let it not suffice us to be book-learned, to read what others have written, and to take upon trust more falsehood than truth, but let us ourselves examine things as we have opportunity, and converse with nature as well as books."—*John Ray.*

"According to the divine order, man comes helpless into the world, but capable of cultivation by language, family, reciprocal needs, accumulated experience, discovered arts, existing science, the works of genius from all preceding ages."—*Herbart.*

The problem now presents itself. Have we any definite principles to guide us in selecting and presenting knowledge to the child; principles based on child nature which are able to supersede the devices used to make learning attractive in the past?

How the School Curriculum is Determined.

Theoretically, the school curriculum is determined by a consideration of the relative values of the subjects of instruction for the purpose of forming the mind and character, and a selection of those studies best fitted for training the pupil to understand the world in which he lives and to act rightly in it. This is a wide conception of a liberal education, and one that the more progressive and enlightened teachers strive after. As a matter of fact, the determining influence in many schools in the past was either tradition, or the type of examination at the top of the school which the classes were required to prepare for; and in the case of the primary schools those subjects were frequently chosen which satisfied the Government requirements at the least possible expenditure; and until the recent awakening of public

interest in educational matters, the idea of an all-round training appealing to many interests—a training calculated to serve the pupils in whatever position they found themselves in after life—was frequently overlooked. The curricula of Schools dominated by tradition were, in the past, as we have seen, too exclusively devoted to classical learning to allow the pupils to expand naturally in proper directions, and until the imperative demands of science and modern language teaching made themselves felt the secondary school training was one-sided, though there may be danger in the present day of the pendulum's swinging too far in the opposite direction. Similarly, schools of a lower grade were dominated too exclusively by the conventionalities of learning, the formalities of reading, writing, and arithmetic, acquired for utilitarian purposes, until the more recent attempts to enrich the curriculum led to disastrous overcrowding of the time-table.

School Training and the Child.

The whole question of curriculum can be answered only by reference to the end we have in view, or what we want our children to become both actually and potentially. We want them not only to become useful, well-informed human beings, though that is indeed desirable, but we want to awaken in them worthy ideals, after which they will strive with ever-growing enthusiasm; ideals which will make it impossible for them to settle down into that deadening indifference to all but self-affairs, self-interest, and the main chance. We want our children to be healthy and happy also. At the age of fourteen or fifteen, school-children should be full of physical vitality and energy, with limbs well developed and under easy control, with lungs and heart strong and ready to stand the wear and tear of life, and sense organs perfectly adjusted to the conditions of life. Least of all, do we desire children with a prematurely strained or exhausted physique, for this can scarcely be remedied in

after life, therefore, in our lower classes especially, all over-pressure should be avoided, and vitality encouraged by the choice of such subjects as will give the children pleasure and exercise. The training of the young personality implies encouragement of growth, or, to speak more precisely, of certain natural processes which persist independently of the teacher.

Mental Food and Growth.

Hence, the school curriculum should be framed on generous and wise lines. Healthy growth may be maintained partly by appropriate food in proper quantities and combinations, and partly by exercise in the most stimulating forms, short of over-strain and over-excitement. Hence the teacher must be acquainted, on the one hand, with the subject-matter of instruction, which is to form the food of the mind, to be healthily digested by exercise; and on the other with child-nature and its processes of growth.

Subject-Matter and the Child.

The subject-matter cannot be considered independently, for, as we have seen in the past, exclusive attention to subject-matter tends to place the pupil in an artificial environment and renders him out of touch with the age in which he lives. "We are in the bondage to the past," wrote Ratich early in the 17th century; "the Greeks and the Saracens would never have done much for posterity, if they had spent their youth in acquiring foreign tongues."

And in our primary education exclusive attention to subjects of immediate utility tended to starve certain needs in child nature, for if the school-activities merely serve utilitarian ends, the result is usually a stunting of the child's growth both in sympathy and intelligence. * "It is believed," says Dr. Harris, "that arrested development of the higher mental and moral faculties is caused in many

* "Psychologic Foundations of Education." Harris.

cases by the school. The habit of teaching with too much thoroughness and too long continued drill the semi-mechanical branches of study such as arithmetic, spelling, the discrimination of colours, the observation of surface and solid forms, and even the distinctions of formal grammar, often leaves the pupil fixed in lower stages of growth and unable to exercise the higher functions of thought."

Nor can the child alone be considered, with all his transitory wishes, instincts, and desires, though he is, indeed, an indispensable element in the factors that make up education. One must remember that the future activity of the child is to be carried on in a universe, the laws of which are unchanging; laws which do not adapt themselves to individual caprice; and also that this activity must be in combination with human beings, and combined action means the power to sink one's own individuality in a common purpose.

It is evident, therefore, that education means more than the fostering of different personalities, though that is an important part of it. Education must train the different personalities both in mind and character to understand and deal with the truths of physical, as well as human nature. Education must be vital, and all vital training will endeavour to enrich and strengthen all the native forces of a child's endowment, but always in obedience to the laws of the world in which the child lives. As Professor Dewey says:— "A question often asked is: if you begin with the child's ideas, impulses, and interests, all so crude, so random and scattering, so little refined or spiritualised, how is he going to get the necessary discipline, culture, and information? If there were no way open to us except to excite and indulge these impulses of the child, the question might well be asked," but, "we can direct the child's activities, giving them exercise along certain lines, and can thus lead up to the goal which logically stands at the end of the paths followed."

Any form of education which loses sight either of the nature of the child, or of the nature of the world in which it will have to live, is one-sided and defective.

Principle of Selecting Subjects for Curriculum.

Upon what principle, then, may the curriculum of a school be determined, apart from tradition and the requirements of examinations? The answer to this may be found, either by considering the subject of knowledge, the knowing mind, or the object of knowledge, that is the world of ascertained truth. If we select the first principle, we should take the ordinary mental activities of the child, and base the school curriculum judiciously upon these activities. If we adopt the second principle, we should first divide up the world or the object of knowledge into its main groups, the humanistic and naturalistic, with their subdivisions, and place in our curriculum those studies best fitted to develop the pupil's mind.

In any case, the practical problem for the teacher is to balance the curriculum so nicely, that no important aspect of the world is wholly omitted, and no ordinary human activity entirely starved. Some typical exercise under each must be provided. This will enable us to avoid alike the over-presence of encyclopædism on the one hand, and the one-sidedness of a defective or narrow course on the other.

This may be illustrated by grouping the interests and activities of the child's mind and indicating studies appropriate to these interests in the following manner.

Classification of Interests and Activities.

* (*a*) The social and religious interests, which may be satisfied by Bible teaching, Imaginative Literature, History, and Language.

(*b*) The speculative and exploring interests, which demand Geography, the study of Nature,

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* Compare with Herbart's many-sided Interest, Empiric, Speculative, Æsthetic, Social, Sympathetic, Religion.

and Experimental Science, also practical work in school, garden, and laboratory.

(*c*) The reasoning or logical interest, which may be met by a study of Number, Calculation, Measurement, Arithmetic, Geometry, and Algebra.

(*d*) The *artistic and constructive interests, which demand opportunities for expression in singing, reciting, acting, brush-work, drawing, modelling, weaving, wood-carving, carpentering, also practical domestic work, needle-work, cookery, laundry-work and simple house-work, care of garden, plants, animals, &c. Some forms of play and physical exercises are also important.

Play and Movement.

All early exercises should be *pleasurable*, for pleasure in itself in a healthy form encourages †vitality. "Work under the garb of pleasure" is Gutsmuth's first definition of athletics.

The wise teacher will take the little child's own tendency to play and to invent, and systematise and supervise his games, using the dramatic instinct, music, marching, and anything else which gives liveliness and heartiness to physical movement. Play and necessity are the chief means of learning, and children who are free from necessity must develop chiefly through play. ‡"In planning educational games for younger children, the muscular, perceptive, and imaginative powers must be called into action and tested." "The rhythmic, imitative, and dramatic instincts may be chiefly appealed to first, later the competitive instincts, and from ten years and onward, the co-operative or class spirit."

Abstract physical movements, which are intended to develop particular muscles, are unsuitable at this early age.

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* *See* "The School and Society," by Professor Dewey.

† *See* "Growth of Motor Power and Function," in "Adolescence," by Stanley Hall.

‡ Fundamentals of Child Study, Kirkpatrick.

Physical exercises connected with forms of play, particularly skipping, and certain forms of running, leaping, and exercise in throwing and catching a ball, may be used to connect the early Kindergarten games with the later and more advanced exercises. Gracefulness is of vital importance in games and exercises, and it is remembered that self-consciousness is fatal to grace of any kind. Music is a powerful aid, and the utmost care should be taken in choosing melodies that are strong and exhilarating. Varied tunes are necessary.

Knowledge and Interest.

The actual selection of the subject matter of the curriculum is a matter of great moment. The teachers will be guided in choosing the material for school instruction, first, by the appeal the selected matter makes to the child's interest, and secondly, by what the Herbartians call the theory of the Culture Epochs.

Knowledge associated with interest is stimulating, it keeps the mind fresh and alert, while knowledge regarded with indifference or aversion fails to touch the character, for knowledge, if it is to make a due impression, must mean more to the child than the assimilation of certain facts coldly turned over in the memory machine. Interest imparts an inspiring flavour to knowledge, it catches hold of the child's personality as it were, and forces it to action. "Whoever holds fast to knowledge," says Herbart, "and seeks to extend it, is interested in it." The psychological condition of all ideas capable of producing interest in the child is *similarity*, therefore there must be a certain affinity between the new matter presented to the child and the old matter already existing in his mind. This requires from the teacher a knowledge of the child's mental possessions, and an exact adjustment of the new knowledge to the old. Hence, in the early years of school life the material for the curriculum may be selected from the child's home, * his

* *See* Lange's "Apperception" on the importance of considering *the child's environment.*

school, the plants and animals in his immediate neighbourhood, for * "that which gains a predominating influence on the way of thinking in the child, is not likely to be solitary infrequent phenomena and actions, but the general character and continuity of similar observations which he had the opportunity of making on persons and things."

The Culture Epochs.

Again, only that material which appeals to the child's particular stage of development will be able to kindle in him a deeply-rooted and lasting interest. But, as Professor Rein points out, confusion would arise if we selected material at haphazard from the Chinese, Egyptian, and Persian, and from the modern as well as the ancient. Therefore in the early stages we exclude the modern as being too complicated to put before the child. The present culture is the work of centuries, it rests upon the past, and the past with its simpler motives and more primitive life is psychically nearer to the child than anything in the present day.

We also exclude material outside the story of the National Culture. The Angles and Saxons, the Romans, the Greeks, are important factors in the making of the national character. Hence we draw the subject matter of our history and literature largely from the development of National Culture, with many glances at the history of other nations, in so far as their fortunes are linked with our own. Only the cream of the Historic † Epochs as preserved in art, literature, and history, offers suitable material, and this must be condensed and offered under typical, but at the same time classical forms, not in disconnected fragments, but in large connected masses. This natural unbroken succession of material ren-

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* Waitz "Allgemeine Pädagogic."

† *See* Rein's "Outlines of Pedagogics on the necessity of selecting material from the development of national culture."

ders instruction efficient, lends interest to it, and frees the curriculum from caprice in the choice of matter.

Dangers of Defective Curriculum.

The idea of an all-round training, such as should serve children well in after life, is not sufficiently kept in mind by parents, teachers, and those who control education.

This is perhaps inevitable, because of the overcrowding of curricula in more recent times, hence the division of knowledge into separate subjects of study which are regarded as alternative to each other. The difficulty has been increased by further division in the case of large schools into different sides, as, for example, Classical and Modern, Science and Mathematics, Literary and Scientific, and in some cases Culture and Domestic sides.

The result of this, is to cut learning into scraps, the connection between which is in many cases wholly lost sight of. This premature specialisation and division of knowledge in the school curriculum into sections, some of which are taken and others left, produces confused and false ideas concerning both the nature of the world and of education, through both of which there is a principle of unity, which it is of supreme importance to the interest, the imagination, and ultimate character of the pupil to discover and realise, and again those who advocate early specialisation assume that all subjects are of equal educational value.

In extreme cases we find cases of girls and boys brought up in what were known as Higher-Grade Board Schools, and Technical Schools, entering upon University courses with no conception of the world of knowledge outside their own little rut of elementary science. "I have learnt nothing but mathematics and chemistry since I was twelve," a girl of eighteen once told me, as she was entering upon her University course, which comprised more mathematics and more chemistry. She could not write ordinary English, she had *never heard of* Helen of Troy. "Egypt's Queen" was

unknown to her, and she could not read Shakespeare or Tennyson without stumbling at every line, much less appreciate what she read, nor did she know the difference between blank verse and heroic couplet.

Dr. Stanley Hall, in refuting the fallacy that "all subjects are of equal educational value if taught equally well," says, "this dogma is especially startling to those who have accepted the Herbartian view of grades of culture values, for it means that in themselves, and when rightly taught, shorthand, Greek, agriculture, mathematics, sewing and surveying, elocution and drawing, the humanities and science, pure and applied knowledge, and all the newest as well as the oldest branches, if taught alike well, have equal educational worth. Were the above precept sound, the supreme desideratum in the world would be good pedagogic methods, for they would be all that is necessary to transform the meanest bread-winning to the best culture topic."

How Parents Affect the Curriculum.

The parents, by requiring that their children shall pass certain examinations for professional or other purposes, frequently influence the curriculum. Thus, at schools like Eton and Harrow, the army requirements at Woolwich and Sandhurst, and the demands of Civil Service examinations, have probably done more to vary the old-fashioned curriculum than anything else. In less direct ways, too, parents may encourage or discourage the teaching of certain subjects. Interference of parents is sometimes meddlesome and narrow, but it is important to remember that the teacher, if left entirely to himself, is too apt to regard his subject rather from an academic point of view than from its proper place in a scheme of all-round culture. For instance, the ancient languages have for generations been taught from the point of view of the professional commentator and grammarian, rather than from that of the student of human life and

literature, and to this fact must be attributed the strong revolt against classical teaching. When the parents, however, seek to use the school curriculum merely as a means of preparation for a particular trade or calling, their pressure should be resisted on the ground that a general liberal training is far more important.

During the last few months of the school course some concessions may be made to the demands of such subjects as shorthand, book-keeping, &c., the acquisition of which is of financial value to the pupil, though the right place for these is in optional classes, and they ought not to be allowed to supersede subjects of real educational value. In any case the teacher must be able to show that the curriculum which he defends is a truly liberal one, and that it really does make life more intelligible and interesting.

How Examinations affect the Curriculum.

External examinations have much to answer for in affecting the curriculum injuriously. External examining bodies such as the Oxford and Cambridge boards and the College of Preceptors imply a syllabus imposed by an external authority without regard to the special needs of the children, and hence an entire neglect of psychological laws.

The essential thing to the psychologist in considering the curriculum is that the teacher should begin at the child's point of view, and make use of his store of ideas, his environment, his instincts, his impulses, as motive forces to get the work done, hence the curriculum must be carefully adapted and graduated, so as to meet the child's growing interests and needs, and must constantly be connected with the child's own experience, for the associational interests of children are limited within the region of their existing ideas.

External examinations, encourage the idea, that if the pupils can answer questions put to them on a certain day *they have done all* that is expected of them. Examining

bodies and examiners, then, influence curriculum, and in some cases prescribe it, to an extent that largely deprives the school of the choice of its own course of study; examiners, too, are usually specialists and in a way each tends to give prominence to his own subject. Teachers, for the sake of education, should see that the following conditions are adhered to as far as possible, in the examinations of their schools.

(1) The examining body should work in conjunction with the teachers of the school.

(2) The syllabus for the examination ought to be chosen, or at least modified, by the school authorities, according to the special needs of the children in the particular neighbourhood.

(3) Examinations should take the form of practical work and oral inspection as well as written work.

It does not follow that examinations must necessarily injure the work of the school, as some opponents to examinations seem to think. Indeed, a good teacher will constantly examine her pupils, partly by question and answer in class, and partly by written work, for she must ascertain how far their minds are growing in the kind of way she wants them to grow. Education is an interchange of mind, and examination is one method by which this interchange is carried on. This presupposes, however, that the teacher has a share in drawing up the curriculum, and also in the actual process of examination. The outside examiner will always be a necessity, because governing bodies and the public at large require an *impartial* test of the efficiency of the school, and also because certain grants, scholarships, and prizes are awarded through examinations, which must therefore have an impartial element in them.

The ideal teacher, too, will be glad of the fresh notions

and wide point of view which the ideal examiner, by reason of his connection with so many schools, ought to possess.

BOOKS FOR REFERENCE.—"Science and Education Essays," Huxley. "The Meaning of Education," Butler. "Practical Education," Leland. "Institutes of Education," Laurie. "Rein's Pedagogic" (Van Liew's translation). "Educational Aims and Educational Values," Hanus. "Development of a Child," Oppenheim. "Fundamentals of Child Study," Kirkpatrick. "Play of Animals," Groos. "Play of Man," Groos. "Lectures on Human and Animal Psychology," Wundt. "Adolescence," Stanley Hall. "Psychologic Foundations of Education," Harris "Science of Education," Herbart.

CHAPTER V.

The Bearing of Direct Teaching and of Correlation on the Curriculum.

"Relate the school to life, and all studies are of necessity correlated."—*Dewey.*

"Interest in study is the first thing which a teacher should endeavour to excite and keep alive."—*Pestalozzi.*

"Children should learn to know life in every respect, not from the copy but from the original: they should be made acquainted step by step with things and human relations."—*Schopenhauer.*

"The country should become an outer uncovered class-room—a Divine museum utilized by our teachers."—*Ruskin.*

"Only those thoughts come easily and frequently to the mind which have at some time made a strong impression, and which possess numerous connections with other thoughts."—*Herbart.*

The Philosophy of the Curriculum.

Interest arises out of the appeal which certain topics make to our emotions, and also out of the manner in which new topics illuminate and verify ideas already existing in the mind. That is to say that unity or *connectedness*, or what the Herbartians call *concentration*, is the key to interest, and the curriculum, if it is to be *living*, and to influence mind and character, must have definite relations with the actual feelings and experiences of the pupils, and again it must be inter-communicated in all its parts to the utmost practical extent. This leads us to a discussion of two important points to be borne in mind by the framer of the curriculum.

(1) The necessity of selecting, in each branch of study, topics which come well within the average child's experience.

(2) The necessity of making the most of the relationship existing between the various branches of study.

I. The Value of Direct Experience.

Things which come within a child's environment are interesting to him, and his ideas are, more or less, restricted by them. Therefore the teacher in the Kindergarten and Transition

Class selects for his first lessons things of domestic life. The topics in the old fairy tales are homely and familiar. Red Riding Hood carried in her basket a pot of honey, a pat of butter, and some cakes to her sick grandmother. Here is a wealth of suggestion for Nature-studies and observational lessons. Who has seen honey? What is it like? Who has tasted it? Then follow delightful lessons on a bee, kinds of bees: the creature is observed, drawn on the blackboard, gigantically magnified. His head, body, wings, legs are considered, his colour, his habits, his visits to the flowers, what he finds there: the hive and its history, and probably a visit to some charming country cottage on a sunlit afternoon, with the smell of stocks and gillyflowers in the air, and a dome-like bee-hive, standing in the gay little garden, with the hum of insects filling the drowsy world. What child could ever forget such a series of lessons? particularly as he draws and paints the bee, and the flowers he visits, and the hive, and perhaps models them in clay as well. The pat of butter will lead to an equally attractive series. The cow, milking-time, the dairy, the churn, and butter-making, culminating in a visit to a farm where these delightful objects and processes may be seen. The cakes again lead to a discussion of flour, a corn-field, harvest-mice, a windmill, a flail, a baker's oven, and primitive occupations connected with them.

The forces of Nature are constantly presenting themselves to the child's mind. Animal, bird, butterfly, snail, flowers, fruit, trees, snow, clouds, rain, sun, river, mountain, and each fascinating object is full of peculiarities which the wise teacher will require the child to study under guidance, and so will store his mind with an amount of data based upon original observations. "We cannot overlook the importance for educational purposes," says Professor Dewey, "of the close and intimate acquaintance got with nature at first hand, with real things and materials, with the actual

processes of their manipulation, and the knowledge of their social necessities and uses. In all this there is continual training of observation, of ingenuity, constructive imagination, of logical thought, and of the sense of reality acquired through first-hand contact with actualities."

"No number of object-lessons, got up as object-lessons for the sake of giving information, can afford even the shadow of a substitute for acquaintance with the plants and animals of the farm and garden, acquired through actual living among them and caring for them. No training of sense-organs in school, introduced for the sake of training, can begin to compete with the alertness and fulness of sense-life that comes through daily intimacy and interest in familiar occupations. Verbal memory can be trained in committing tasks, a certain discipline of the reasoning powers can be acquired through lessons in science and mathematics; but after all this is somewhat remote and shadowy compared with the training of attention and of judgment that is acquired in having to do things with a real motive behind, and a real outcome ahead."

Nature Calendars and Nature Note-Books.

All observations then at this stage should be direct. Observations made daily out of doors in the country and at work in the school gardens, under the direction of a keen teacher, are the best, but in town schools the specimens can be procured by teacher and children together and the children's observations can be daily entered in a *Nature Calendar. One child of nine living in a crowded street in the heart of Manchester obtained sixty-two specimens, and entered details of them in her Nature Note-book during one spring. Drawing the objects collected or observed intensifies the impression and adds interest.

Nature Note-books kept by the children themselves are

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* *See* place for Nature Calendar and Nature Note-books in the Plan of Curr culum.

a source of pride and joy. The following is taken from the Observation Nature Note-book of a little girl of eight :—

March 10th. "The mistletoe is in flower. We saw it growing on an apple tree. Miss W. says it is hardly ever found on an oak.

"The flowers were like this." (Then follows a delicate little pencil sketch; and the place is mentioned where the appletree grew.

March 14th. "We saw the hazel in flower, and we heard a blackbird sing."

(Sketch of the hazel follows.)

April 5th. "I saw a sand-martin to-day. He is one of the first birds to come back to us in Spring."

April 10th. "We found marsh marigolds in the meadow by the river.

"The marsh marigold has five yellow petals, and five green sepals, and a thick bulbous stem."

(A brush-drawing of the marsh marigold follows).

April 20th. "I have found four more yellow spring flowers.

"(1) Cowslip. Flowers growing in clusters.

"(2) Buttercup. With five yellow petals and five green sepals.

"(3) Primrose. With a star-shaped flower on a long tube.

"(4) Dandelion. Made up of a lot of little yellow straps."

(All these flowers are painted in the child's book).

April 23rd. "The beech, the horsechestnut, and the sycamore are in leaf."

(Here follow drawings.)

"The birch and the ash are in flower.

"The larch is a very pretty soft green, and it has little pink tufts."

(Brush drawings of the larch, with its pink tufts).

A Moorland Walk.

The following direct observations on a moorland walk and the Cranberry and Bell Heather are taken from the Nature Note-book of a girl of fifteen, who has had her observations guided and supplemented during the walk by the teacher.

A Moorland Walk.

Date, August 2nd.

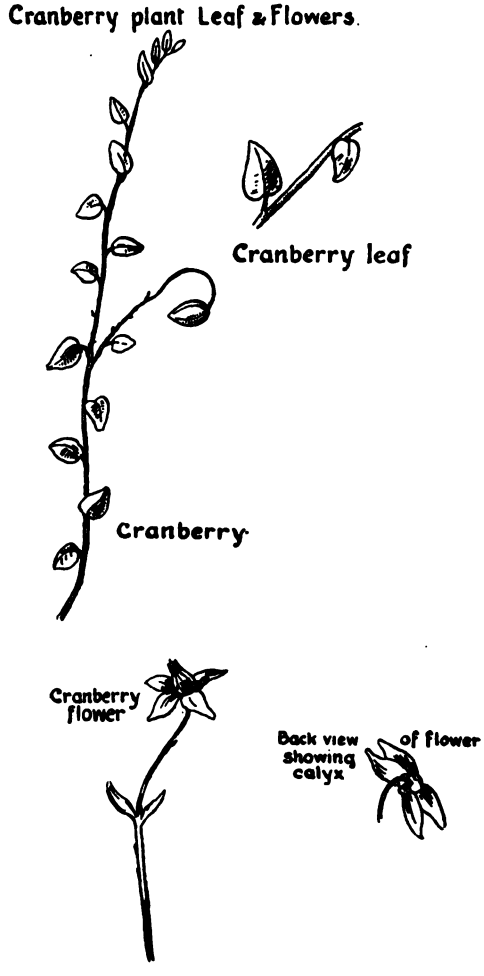
"*Character of Moorland.* The land is high and boggy in places, the soil is sandy. Lichens and mosses are the first plants to grow on moorland; these die and decay and form a covering to the surface soil which is very similar to the leaf-mould found in forests; accumulations of such remains form what is known as peat. At the present day we do not find any trees growing on moorland, but we have indications that formerly trees did grow there; *e.g.*, oak trees are found in many moorland bogs in Ireland. This change of vegetation is probably due to a change in the rainfall.

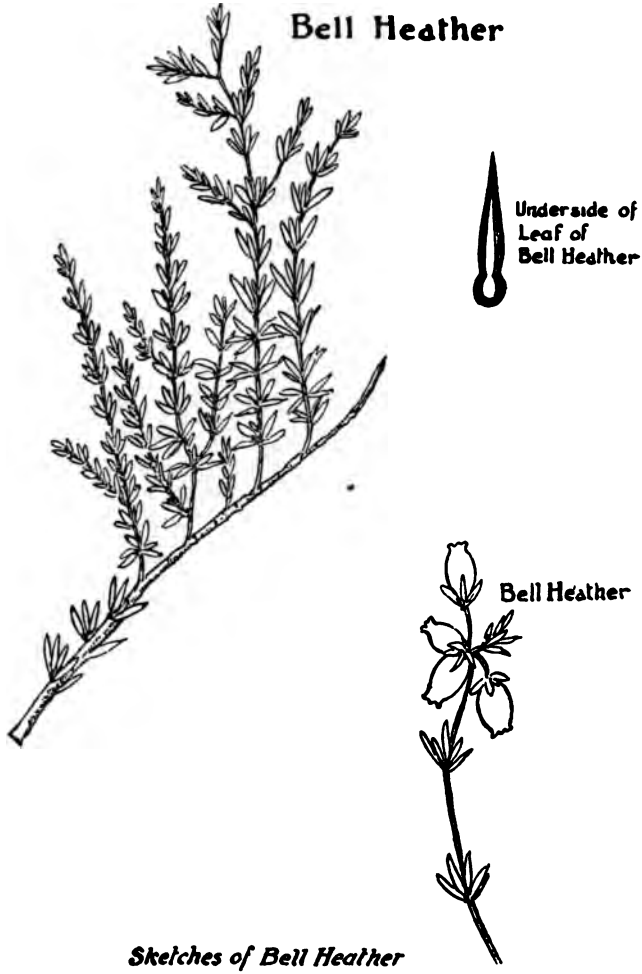
"Bogs form in depressions on the moors. They usually contain great quantities of bog-moss; as this decays it sinks to the bottom and the upper portion of the bog is occupied by stagnant water containing living bog-moss at the top.

"*Cranberry* is found near to the peat bogs in fairly dry situations. It belongs to the natural order ericaecae.

"*The stem* is slender, wiry and creeping, woody.

"*Foliage.* The leaves are alternate; there is a considerable distance between them; the drawing shows a trailing plant and so the leaves are horizontally placed. They are spirally inserted round the stem, and therefore in many cases the leaf stalk is bent or twisted in order to get the greatest amount of light. The leaves themselves are small, oval, evergreen, stalked, without stipules, and their edges are rolled back in order to lessen transpiration. The surface of the leaf is smooth and shiny, the cuticle on the under surface is waxy. This prevents evaporation.


Cranberry plant Leaf & Flowers.
Cranberry leaf
Cranberry
Cranberry flower
Back view showing calyx
of flower



Sketches of Bell Heather

"*Flowers* are on long slender peduncles and are drooping; on the peduncle there is a pair of small bracts.

"The corolla is deeply divided into four holes, which are very spreading or turned back, exposing the stamens.

"*Fruit*, a red, globular berry, crowned by the four short teeth of the calix.

"August 10th.

"*Bell Heather* is found growing on the moorland proper, it is a small woody shrub.

"*Leaves* are linear, finer, and more pointed than those of the Cranberry, the plant grows in a very exposed position; and so the leaves are reduced in size in order to prevent excessive transpiration, their edges are also rolled in, so as to form a little chamber into which the water vapour passes, and evaporation is thus greatly reduced. The leaves are inserted on the stem in whorls of three. We examined the plant and made sketches.

"*Flowers* numerous, of a reddish purple, in very showy, dense terminal racemes. The sepals are small and narrow. Corolla ovoid, straight at the mouth, with four very small lobes or teeth."

The Meaning of a Map. Plan of Oxford Worked Out in 10 Lessons.

In Class VIII. of the lower School it will be seen by reference to the Plan of Curriculum under the head of Geography that the children of the Milham Ford School learn the meaning of a map by a direct study of Oxford. The following account of a series of lessons with illustrations is taken from a student's notes.

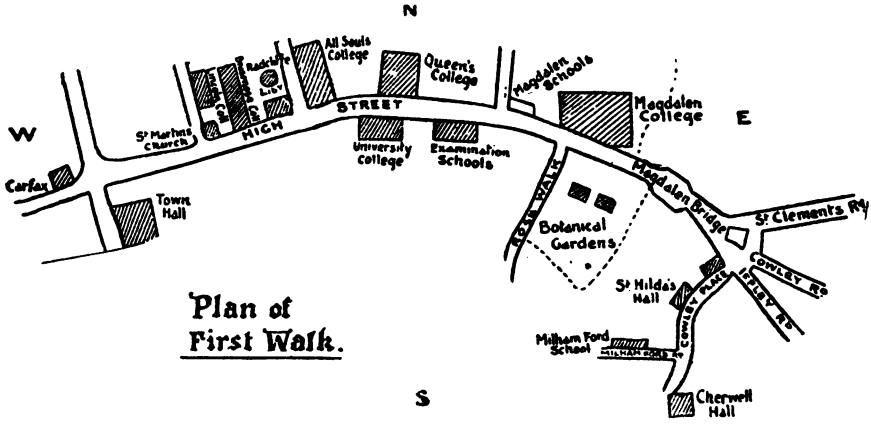
Class VIII. Average age of children (8½). Boys and girls.

Aim. To give the children a knowledge of the positions of the main streets and roads of their town (Oxford), also to show them where the principal buildings are situated. In addition to this the children learn how a map is built up.

Method. The children are *taken for a walk one day and*

make observations, and the next lesson is taken in the classroom. Here they stand round the blackboard, which is laid flat on a table. They draw the map themselves on the board, under the direction of the teacher. Coloured chalks are used for clearness. When the plan has been made on the board, the children themselves draw the plan on paper. After about three walks a lesson is taken combining the separate plans into a connected whole.

The teacher makes a fair copy of the plan according to the stages taken by the children, and shows her map in its growing state at the end of each lesson.



PLAN OF FIRST WALK.

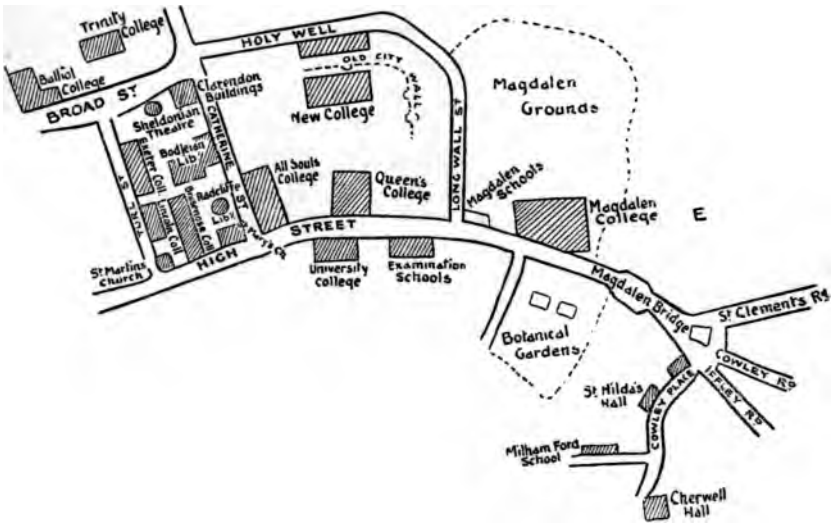
Method. The children started from Milham Ford School, turning to the east along Milham Ford Road, to the north along Cowley Place, and so on along High Street to Carfax, the limit of the first journey. They returned home the same way and noticed the colleges, churches, and other places of interest marked on the map.

Lesson II. The second lesson consisted of the children drawing and developing the above plan on the

blackboard under the guidance of the teacher, and afterwards in their own books.

Note. The children mark the position of Colleges by squares or rectangles. No attempt is made at drawing to scale at this stage.

The children started from Milham Ford School, proceeded to High Street by Cowley Place and Magdalen Bridge, turned north up Longwall Street, to the west along Holywell, came

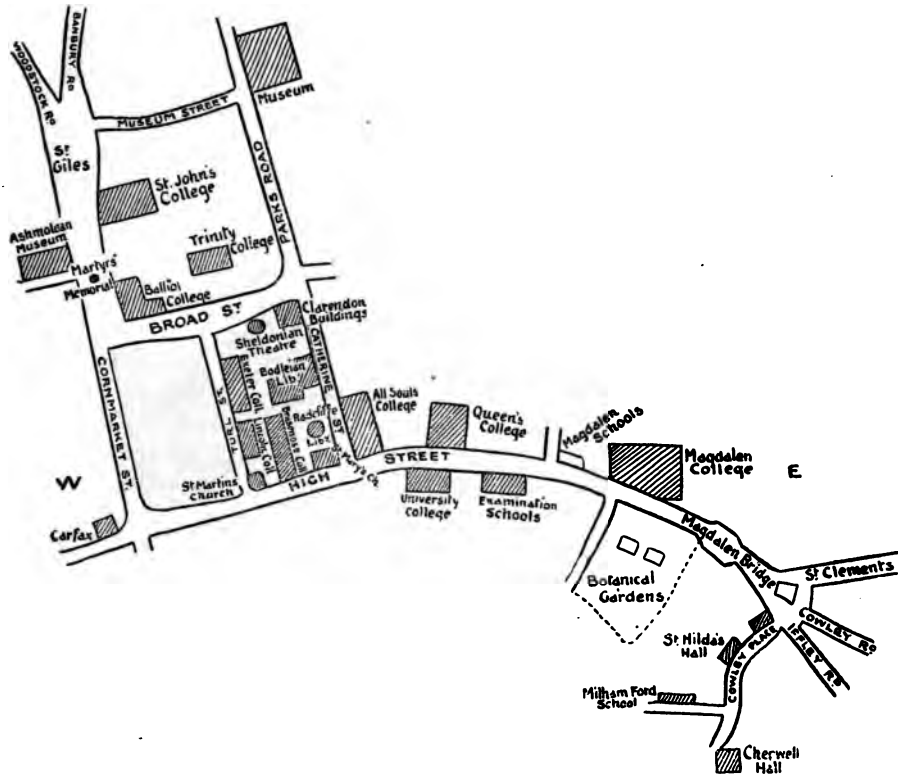


PLAN OF SECOND WALK.

into Broad Street, along to Turl Street, turning south here into High Street, and returning home. They were shown the buildings and places of interest and importance marked above.

Lesson IV. The next lesson was taken up with developing the maps on the blackboard and inserting the buildings. Afterwards the children drew the map in their *books for homework.*

The route here is somewhat longer. The children were taken further afield. Starting from Milham Ford School they proceed along High Street as far as Catherine Street, which they follow to Parks Road, and thence into Museum Street, then down St. Giles and Cornmarket Street to Carfax,



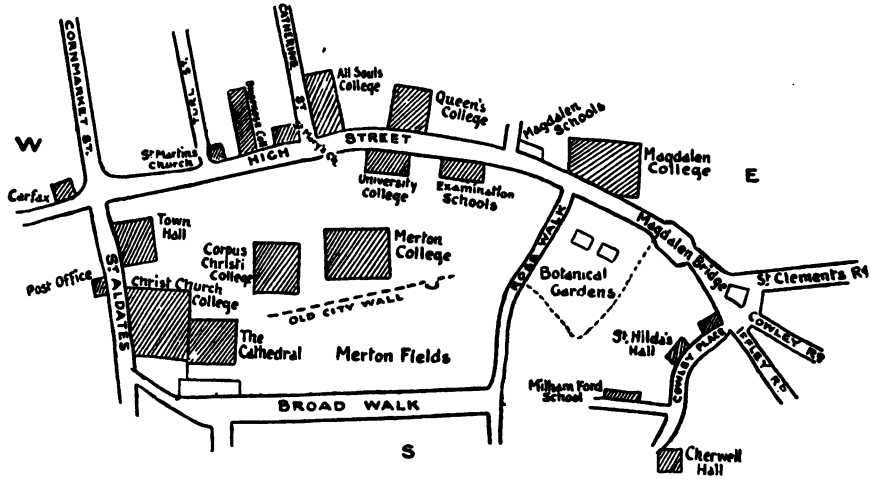
PLAN OF THIRD WALK.

returning by High Street. The principal places of interest are marked.

Lesson VI. The next lesson again is occupied by the drawing of this plan on board and paper.

Lesson VII. As the children have now taken three walks, a lesson is taken in the schoolroom combining these three into one map.

Here a new section is begun. Hitherto the district north of High Street has been traversed, now attention is turned to ground south of High Street. The children leave High Street at Rose Walk, down which they go, and come to Broad Walk. This brings them to St. Aldates,



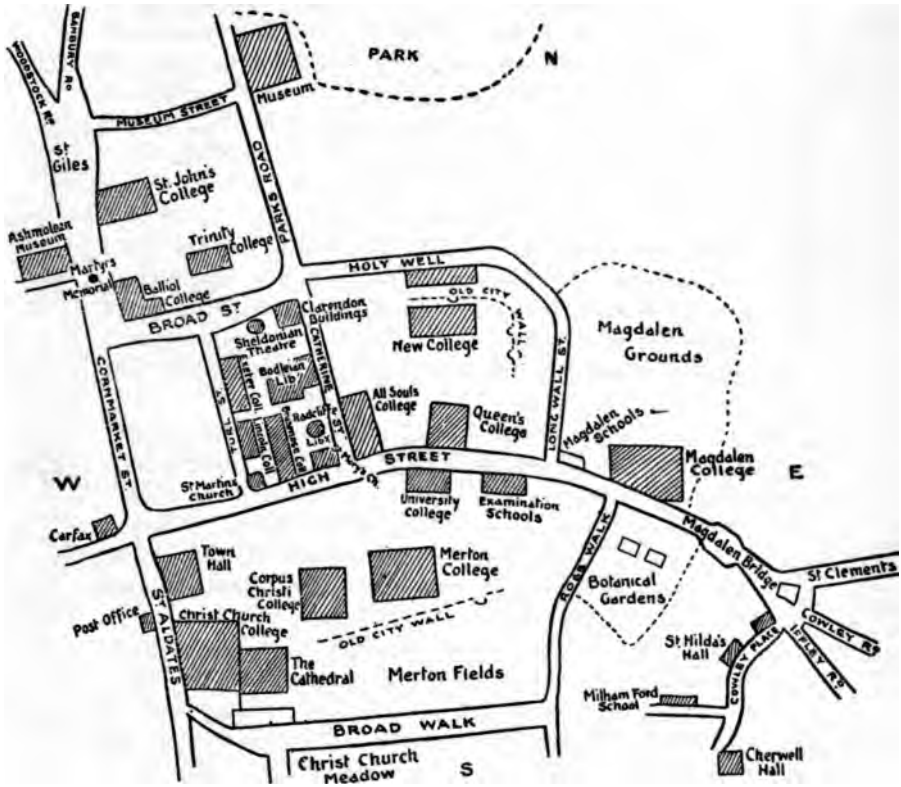
PLAN OF FOURTH WALK.

and they again reach Carfax and return by way of High Street.

Lesson IX. The next lesson comprises the usual drawing of the plan. Appended is a completed plan of the walks here described.

These illustrations in Natural History and Elementary Geography will be sufficient to indicate how the child's experiences and feelings may be connected with the curri*culum*. The eagerness, the interest, and the careful work

of the children in these lessons show how entirely their sympathy is engaged in following these studies.



Completed Plan

(This is not drawn to scale)

COMPLETED PLAN. Homework.

[These plans were drawn by the children. They do not profess to be accurate maps of Oxford according to scale, but merely an introduction to map drawing and a representation of what the children actually saw.]

The Study of Books.

It is well to warn the young teacher, that although observation and actual handling and examining of objects are absolutely essential in order to give lively sense-impressions, and these methods should always be recurred to in later stages for the purpose of verification; yet observation should be used mainly to enforce on the children's minds how little they can get to know by their own unaided observations, and all direct teaching should lead on later to the proper use of books. "The child who reads," said Rousseau, "ceases to think," but this is one of his half-truths, one, which has led some teachers to undervalue the use of books in the schoolroom, one, which has kept classes of children observing the external characteristics of objects until their development was stunted, one which has led a recent critic to remark that "observation is the grave of thought."

Direct Teaching in History and Literature.

Similarly, in dealing with history and literature, it is the plain duty of the teacher to give, in however rudimentary a form, some direct teaching. This can only be done by going behind the text-book so to speak, and bringing the class in contact with the evidence upon which the text-book is based. Even if nothing more can be done than to read an illuminating extract from a contemporary author, or to produce a facsimile of a famous document, such as the Great Charter, or to organise a visit to a building dating back to the time with which the class is dealing, the same intellectual and moral fairness of treatment is essential. A purely text-book method is as detrimental in dealing with History as in Natural Science, and for the same reason, that it encourages growing minds to accept statements which they have not verified, and to entertain likes and dislikes on the strength of other people's prejudices.

The second point emphasised at the beginning of this *chapter was* the necessity of intercommunication between the

The Curriculum an Articulated Whole.

various parts of the curriculum, therefore the subjects of instruction should be welded as far as possible into an articulated whole, in order that the light one study throws upon another may lead to fuller knowledge.

It has been pointed out by various writers on education, particularly those of the Herbartian school, that the subjects of instruction are by their very nature closely related.

* Scripture is closely related to geography, history, and literature. The historical and geographical sides must be dealt with, if the subject is to be intelligently taught. The relation of the Hebrews to the great ancient peoples of Egypt, Assyria, Arabia, and afterwards of Greece and Rome, is full of interest, and some kind of understanding of it is absolutely indispensable to an intelligent view not only of human history, but of human life as it is now. The Hebrews have transmitted to us their conceptions of God, of religion, of morality. Their thoughts, beliefs, aspirations, and emotions have entered into our inner life and conduct. Their language and imagery permeate our literature and colour our daily speech.

Language again is closely connected with literature and history. A study of Latin should be accompanied by a study of Roman life, Roman history, and Roman literature on the one hand, and on its philological side it should be connected with the study of English or French.

Geography serves as a connecting link between history and natural science, and bridges over as it were the great gap between the humanistic and scientific groups of studies; it was Ritter, the Geographer, who first pointed this out, and established clearly the principle that the science of geography has direct bearing on man, and it is this truth that gives to the study so much of its interest and importance.

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* R. V. Ottley's History of the Hebrews, and "Helps to the Study of the Bible," are useful helps to the teacher of Scripture.

In considering the connections between geography and history, it is plainly not advisable to give the pupils only as much geography as serves to illustrate the history. The two subjects should be schemed in connection with one another, but the two should not be strained into artificial connection, to the exclusion of important topics in either of the studies. In the beginnings of geography teaching, the immediate surroundings of the children lend themselves to this purpose much better than in history. In the latter it is tales of common humanity in all ages that work best, because these are nearer the child than the complexities of modern life.

Natural science again has many links with Mathematics.

To bring out clearly the natural relations existing between the various studies in the curriculum saves the teacher's time, lightens the time-table, and tends to get rid of much superfluous matter which finds its way into text-books; for it is clear that each idea presented to the pupil must be built upon what went before, and must pave the way to what comes after; hence nothing can be introduced at haphazard into the curriculum; no isolated matter bearing no relation to the rest of the work. Each lesson should be a part of a continued narrative, and the facts contained in it should bear certain relations to other facts found in other studies; and so the child is trained to think connectedly and to look for unity.

Value of Correlation.

The correlation of school studies ensures also a thoroughness of knowledge; it trains a logical memory, and it tends to strengthen character, for strong and consistent character depends upon unity of mind and thought. And from the practical point of view it increases the child's interest. To take an example. * The

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* The History, Geography, Science and Literature lessons of the series of lessons in connection with Columbus are worked out in "Introduction to Herbartian Principles of Teaching," Dodd.

An Illustration from Columbus Studies.

story of Columbus in Class V. suggests the rotundity of the Earth, tides and currents, and the Mariner's Compass, also a study of Toscanelli's Chart, an ancient map of the world, various routes to India, as well as a study of modern America. And if the children read or learn by heart Tennyson's "Columbus" in connection with this series of lessons, such lines as :—

> "Could it be
> That trees grew downward, rain fell upward, men
> Walk'd like the fly on ceilings ?"

and :—

> "Still westward, and the weedy seas—at length
> The landbird, and the branch with berries on it,
> The cavern staff."

will be full of meaning, for, as Herbart says "only those thoughts come easily and frequently to the mind which have at some time made a strong impression, and which possess numerous connections with other thoughts."

In the plan of school curriculum in question it will be observed that history and literature form the dominant note, and the other studies, especially in the earlier stages, are made to some extent to depend upon the historical studies, for it is true that history, including Bible history and the history of the Church, educates the religious sentiment, trains the heart, the imagination, the judgment, fosters a feeling for humanity and a love of beauty more perhaps than any other subject. "This material," says Dr. Stanley Hall, "educates the heart at an age when sentiment is predominant. The very mingling of some of the best pagan with some of the more rudimentary Christian elements gives it added power. The spirit of fealty and piety in it is very akin to that which aminates the best religious organisations of young men. It stimulates what the French praise

in *gloire*, and the Germans in *Gemüth*, combines æsthetic and ethical enthusiasm in a wholesome way, ideally subordinates form to content, and is the best expression of the adolescent stage of our race." In bringing this material into the realm of school work he says, "excrescences must be eliminated, the gold recoined, its culture power brought out, till, if the ideal were fully realised, the teacher would almost become a bard of these heroic tales, with a mind saturated with all available literature, pictures, and even music bearing on it, requiring written and oral reproductions from the pupils to see which sinks deepest. Some would measure the progress of culture by the work of re-interpreting on ever higher planes the mythic tradition of a race, and how this is done for youth is a good criterion of pedagogic progress."

History and literature have a chronological sequence and they are closely connected with language, hence we may assume that the claim of history to take this place in a well-ordered curriculum is established.

It follows from this discussion on the connection of the curriculum, first with the child's actual experience, and secondly with the other subjects contained in the plan of school instruction, that specialisation, and alternative studies, or groups of studies, should be deferred as late as possible. The pupil should first receive a broad general training, and should learn to look at the various aspects of the world; and as a matter of practical school organisation, the teaching of the junior classes should be in the hands of one and the same teacher, in order that the relations of the various studies to each other should receive the proper emphasis at the right time.* In the upper part of the school, where advanced work is done, and specialisation to some extent becomes

Bearing on School Organisation.

* *See* A criticism on Correlation, from the point of view of organisation in "Tekel," by Adkins.

necessary, involving teachers who give their whole time to one or two subjects, unity of curriculum must be preserved by other means, as, for example, by choosing authors for the literature and language studies from the same period as is studied in history; by connecting geography with natural science on the one hand, and with history and literature on the other; by connecting, whenever possible, mathematics and natural science; by arranging that the drawing, designing, painting, and modelling studies shall illustrate as far as possible the nature work and the history and literature.

BOOKS FOR REFERENCE.—"Education," Spencer. "Problems in Education," Winch. "Nature Study and the Child," Scott. "Nature Study," Jackman. "Teaching and Organisation," Barnett. "Thirty years of Teaching," Miall. "Nature Studies and Fairy Tales," Dodd. "How to Study Geography," Parker. "Introduction to Herbartian Principles of Teaching," Dodd. "Handbook of Natural History for Beginners," G. Phillip & Son. "Place of Industries in Elementary Education," Dopp. "School and Society," Dewey. "Adolescence," Stanley Hall. Apperception, Lange. "Let youth but know," Kappa.

CHAPTER VI.

How the Theory of Culture-Epochs Affects the Curriculum.

"In general, whatever of human education and development has been neglected in childhood will never be retrieved."—*Froebel.*

"Personalities which become effective in action are bred and tested in the medium of action."—*Dewey.*

Spencer and Child Development.

Spencer urged on biological grounds almost half a century ago, that the pupil should be made to pass through the same mental stages of development as the race had passed through That is to say, that the individual in his development from infancy to maturity must recapitulate in little the experiences of the race. Spencer says:—"If there be any order in which the human race has mastered its various kinds of knowledge, there will arise in every child an aptitude to acquire these kinds of knowledge in the same order," and again:—"The education of the child must accord both in mode and arrangement with the education of mankind considered historically." The problem, then, for the teacher, is to discover roughly the characteristics of the important epochs of this journey traversed by the race in its progression from savagery to civilisation, and to use this discovery judiciously in framing his school curriculum.

Spencer instances various rational methods of teaching arithmetic, geometry, and geography by means of concrete experiments, and he says:—"Manifestly a common trait of these methods is, that they carry each child's mind through that which the mind of humanity at large has gone through. The truths of number, form, of relationship in position, were all originally drawn from objects; and to present

these truths to the child in the concrete, is to let him learn them as the race learnt them." Of recent years these hints have been acted upon. The movement in favour of "heuristic" * teaching in science, which has worked a change in our school methods, partly justifies itself on evolutionary grounds, for just as the race had to discover scientific truths, step by step, so must children pursue the same journey, abbreviated, under guidance, and deprived of its regressive periods.

Heuristic Teaching.

The same kind of change is taking place all round in our mathematical teaching. Professor Perry pointed out at the Glasgow meeting of the British Association in 1901, that our methods of teaching Euclid were fundamentally wrong, that abstract, deductive geometry, such as Euclid, should be preceded for young minds by practical concrete work with ruler and compass.

Evolution of Geometry, Astronomy, and History.

Geometry, as its name implies, began among the Egyptians and Greeks as a practical empirical science, and became abstract and deductive only by slow degrees. Arithmetic was at first only a means of reckoning and of keeping accounts, and astronomy arose out of the need of shepherds and sailors for an accurate knowledge of the seasons, of weather signs, of the guides to position which the stars afford.

So history arose out of fireside stories of battles and brave deeds, and the necessary records of the lives of priests and the families of kings. Thus it is that all human knowledge passes through certain well-marked stages of progress, and, in the end, becomes systematised.

Handicrafts and Manual Work.

The recent introduction of nature study, handicrafts, brushwork, sand-building, and clay modelling into the junior classes of our schools

* *See* Armstrong's article on the "Heuristic Method," in Sadler's "Education Reports," and "Teaching of Scientific Method," Armstrong.

points to the idea, which has induced certain German and American teachers to take* "Robinson Crusoe" as the central theme of instruction with children of seven years of age, viz.: that the child passes through a period when he must make objects, dig, measure, tend plants, keep animals and pets, weave, build, and occupy himself with the primitive industries of man, and it is for the framers of the school curriculum to take heed of these interests and turn them to good account. "The ideal home," says Professor Dewey, "would naturally have a workshop, where the child could work out his constructive instincts. It would have a miniature laboratory in which his inquiries could be directed. The life of the child would extend out of doors to the garden, the surrounding fields and forests. He would have his excursions, his walks and talks, in which the larger world out of doors would open to him."

These developments in the methods of teaching younger children indicate clearly that methods in the past were faulty, and they were faulty because teachers attempted to force upon the child matter unsuited to his mental development, that is to say, that alien ideas having no roots in the child's experience were thrust upon him, to his infinite distaste and boredom, and no heed was paid to his powers of assimilation.

Therefore in selecting the topics and subjects of instruction, for the lower part of the school, at any rate, the child himself and his interests furnish the best guide to the teacher, the main object being to present the right ideas to the child, at the psychological moment when his mind is ready for them, so that they may miss none of their due effect. As we

* Some American teachers take "Hiawatha" instead of "Robinson Crusoe." The writer has found "Hiawatha" more suitable for children of twelve who are making a study of Columbus. They entirely appreciate Hiawatha's vision and the significance of "white man's foot" at this stage.

have seen, the teachers of the past were dominated too exclusively by tradition, educational codes, and external examining bodies to exert much choice in the selection of the material for school instruction; but in the present day when initiative is expected from all head teachers, the need of having definite scientific principles to guide their selection is urgent. The conviction is slowly forming in England, and has already taken root to some extent in America, that Froebel and Herbart are the two men from whom we may glean sound educational principles, and who are likely to dominate the world of education for the next century or so, hence the importance of looking into their theories. In the theory of Culture Epochs we may trace the analogy between individual and racial development, both intellectually, morally, and emotionally. It has been pointed out that intellectually, in both child and race, mental development proceeds from the accumulation of a mass of sense perceptions, with imaginative and legendary interpretations of the facts of nature, through a matter of fact contemplation of phenomena, and finally to historic and scientific materials upon which are exercised a reflective and philosophic mode of thought. And morally, in both child and race, the development proceeds from uncontrolled impulse, through stages of waywardness, caprice, rebellion against authority, to subjection to law and order, and finally to rational insight and self-subjection to law; hence in the government and discipline of the child the following well-defined stages mark his progress—first blind obedience to the authority of another, then certain reasonable freedom under the authority of law, and finally self-government under the rule of spirit; for the child in learning the social order and civilisation into which he is born, and in gaining the power to adjust himself to that order, must pass through

Need of Scientific Guidance.

Analogy Between Individual and Racial Development.

those stages of spiritual growth that have been essential in the development of the race. Let us endeavour to apply this principle intellectually, and mark its influence on the school curriculum.

Sequence in School Studies.

The ordinary life and surroundings of the child bring him into touch in a thousand ways, in a haphazard fashion it is true, with material upon which to exercise his sense perceptions, with natural phenomena, with human beings and institutions, with a whole world in fact with which he will have to reckon by and bye. In framing the curriculum, the interests and general experiences of the child must be anticipated, and upon these must be grafted supplementary knowledge from the vast store of human experiences which we call science and literature.

This grafting must be accomplished without overwhelming the child's own ideas and interests beneath a flood of other people's thoughts, for our desire is to help the individual child to interpret his own personal experiences by means of the experiences of the race, and conversely to interpret science and literature in the light of his own observations, experiments, and personal feelings. The kind of sequence we desire in the early years of the school curriculum is a systematic arrangement of those things which interest and appeal to the children. One's own experiences and familiar surroundings, as we saw in a previous chapter, are interesting, therefore we begin with things in the child's environment. But to go through the entire school course, considering only the child's point of view, would lead to very haphazard treatment of the subject-matter of instruction, for though it is necessary to begin at the child's point of view—the subjective—the teacher must end with the scientific aspect of knowledge,—objective truth. Thus it is, that the kind of sequence one looks for in a rational school curriculum is a gradual advance from what has been called the psychological concept to the logical. Therefore in early nature studies

the teacher may begin with tadpoles or titmice, and use the existing knowledge in the child's mind, taking the utmost advantage of any personal or local relation with the subject-matter; but his object must be to take his pupils outside the personal into the more universal aspects of the subject of zoology, to abandon the personal limitations of his pupils, though these very limitations may be used as stepping-stones to the wider view of truth.

In framing the school curriculum given in detail in Chapter VII., advantage has been taken of the Culture Epoch theory in arranging a certain sequence in the subject-matter; a sequence calculated to keep pace with the growing intelligence of the child, and to appeal to what has been called his "continuously progressive interest."

Historic Development of the Culture Epoch Theory.

This idea, that the individual passes in his development through similar experiences to those traversed by the race, is by no means new; but only in comparatively recent times, as we have seen, has it received serious attention from educational thinkers, and influenced our teaching practice, though idealists in literature, in philosophy, and in education have pleased themselves with the theory, a poetic theory enough to the thinker and dreamer.

Kant and Hegel.

Kant asked very pertinently:—"May it not be possible that the education of the individual should imitate the development of mankind in general?" And Hegel says that:—"The culture of the race must be absorbed by the individual, *i.e.*, the individual must traverse the stages of development traversed by the universal spirit. In every child there is the potentiality of becoming one with the universal mind. To develop this potentiality is the province of education."

Pestalozzi.

Pestalozzi recognised this principle, and endeavouring to use it in the cause of education, writes:—"This method is based on the principle that the individual

shall be brought to knowledge by a road similar to that used by the race as a whole. Actual counting preceded the first arithmetic, and actual measurement of land the first Euclid."

Herbart. And Herbart, after visiting Pestalozzi in 1799, writes :—"A perfect regularity in the sequence of studies, meeting all requirements was to me the great ideal, in which I recognised the most complete means of assuring to all instruction its true effect, and it was the chief endeavour of Pestalozzi to determine correctly and exactly the sequence, the arrangement, and unification of all that should be taught."

Some ten or twelve years later, in his little school for teachers at Königsberg, Herbart indicated the general lines of this sequence and unity.* He began with Greek; boys of eight and nine read Homer's Odyssey, and lessons were given on historical and geographical subjects connected with the story. The boys also learned the elements of Greek grammar. Later they studied Virgil, Cæsar, and Cicero, in the same way learning whole chapters by heart, for no written exercises were set. Their mathematical studies began with observations of the cube, sphere, triangle, &c., measurements were

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* Speaking of his work with Herr von Steiger's sons, Herbart says, "I allowed two boys, one nine and the other not yet eight, to lay aside their Eutropius, requiring from them Greek instead, even Homer at once, without any so-called preparations by the hotch-potch of text-books. I erred in keeping far too closely to the routine of schools, exacting accurate grammatical analysis, when from this beginning only the principal signs of inflection ought to have been taught and explained with untiring repetition, rather than demanded again and again from the boy by pressing questions. I lacked all preparation in history and mythology, so necessary to make exposition easier, and so easily furnished by a student who possesses true educational tact." Of Roman authors Herbart says, "not one exists even passably suitable for guiding a boy at any period of his childhood into the ages of antiquity. They may conveniently follow, if Homer and a few other Greeks have gone before." "Science of *Education*," p. 91.

made, and these exercises afterwards developed into geometry, algebra, and trigonometry.

Goethe. Goethe, too, in his "Wilheim Meister," a work of rare educational value, points out that: —"To act upon the world outside of us, and to co-operate with our fellow men, are the end and aim of all education. Each shares in the accumulated results of the activity of the world. Each lives his own life, but at the same time lives the life of the race, sharing the experience of all vicariously."

Ziller and Rein. The problem of curriculum was further worked out by Herbart's followers, particularly by Ziller and Rein. Ziller boldly sketched various stages of human culture, which were supposed to represent the stages of racial development. The following curriculum for a school of the elementary type for eight classes, indicates on the lines of Ziller and Rein, the chief epochs to be traversed by children from the seventh to the fifteenth year. It will be noted that the child is led through the hunting period in the life of mankind, to the semi-agricultural and wandering period, and later to the settled agricultural stage, and on to the period of settled handicrafts and afterwards to the industries of large towns and modern civilisation. Compare this idea in the curriculum with the work actually in existence in Professor Dewey's account of his school in Chicago. "The children begin by imagining the present conditions taken away, until they are in contact with nature at first hand. That takes them back to a hunting people, to a people living in caves or trees and getting a precarious subsistence by hunting and fishing. They imagine as far as possible the various physical conditions adapted to that sort of life; say, a hilly woody slope, near mountains and a river where fish would be abundant. Then they go on in imagination through the hunting to the semi-agricultural stage, and through the nomadic to the settled agricultural stage. So while the instinct primarily appeals to the social side, the

interest of the child in people and their doings is carried on into the larger world of reality."

Chief Characteristics of a Ziller and Rein Curriculum.

The chief characteristics of this curriculum, which is representative of the Herbartian School of thought, are :—

(1) Formal Bible teaching is excluded in the early years of school instruction, partly on the ground that the child is too young to grasp abstract truths, and partly because it is thought that the oriental atmosphere renders such teaching unsuitable for little children. But this by no means implies an absence of religious instruction. Church festivals, Christmas, Easter, Whitsuntide, &c., are carefully celebrated, and gospel stories told in connection with them, and hymns and texts are taught. Later, the history of the Jews, the life of Christ, the work of the Apostles are studied in chronological order, and in the last school year, Church history and Church doctrine are taught.

(2) History and literature teaching begins with suitable folk-lore and fairy tales from Grimm, followed by a study of "Robinson Crusoe," local sagas and legends, and later by national sagas, then follow great epochs carefully selected from German history in chronological order, ending with the history of modern times.

It is held that the fairy tale approximates alike to the waywardness of the little child's fancy, and the waywardness of primitive man. "Robinson Crusoe" corresponds to the period when man was engaged in overcoming the earth, fashioning tools, domestic implements, discovering the primitive arts of weaving, hut-building, fence-making, and learning how to tame animals and cultivate land for his own uses. It is curious to note that though the Germans and Americans have long ago discovered the value of "Robinson Crusoe" as a stimulating book for purposes of instruction in *the schoolroom*, the English nation, though counting it as one

of its literary treasures, has made no systematic use of it in the schoolroom. Even Rousseau, who hates books for the instruction of childhood, makes an exception in favour of "Robinson Crusoe." It is true, that critics are not wanting who scoff at "Robinson Crusoe" as a means of school instruction. It is urged that Robinson was not a primitive savage overcoming the earth, but a ship-wrecked Englishman of a comparatively modern date, and that his doings excite the interest of the child of twelve, rather than of the child of seven. After years of experience with the Crusoe story in the schoolroom with children at the age of seven, one is inclined to agree that this story is as fascinating as it is fruitful at this early age. The Crusoe period is followed by the heroic and adventurous age as shown in the legends and great sagas of the country, and thus the transition is made into the realm of history.

(3) Geography and science are taught largely by observation and experiment in the early and indeed, through all the stages. Practical observations are made out of doors in field, forest, mountain, river-basin, and workshop, the main object of these observations being to accustom the children to approach the subjects studied in the same way as the race approached them. The gradual transition from domestic life, through the hunting and semi-pastoral life, to agricultural and later to industrial life is shown in the study of natural science.

Professor Dewey points out that children are interested in the world of things mainly in their connection with people as a back ground and medium of human concerns. "There is a sort of natural recurrence of the child mind to the typical activities of primitive peoples; witness the hut which the boy likes to build in the yard, playing hunt with bows, arrows, spears, and so on. Again the question comes: What are we to do with this interest—are we to ignore it, or just excite and draw it out? Or shall we get

hold of it and direct it to something ahead, to something better—to utilise it so that it shall become a means of seeing the progress of the human race."

A *school journey is a recognised part of each year's work. This journey occupies from three to eight days, and the places visited have connections with the history, the geography, and the science studies. In connection with the history of the Crusades, visits are made to castles built by mighty Crusaders, who figure in the country's sagas. When studying the life of Boniface, the children visit the Rhöngebirge, spend a day in Fulda, and see the holy man's tomb. In connection with the Reformation, they visit the Luther towns, Eisleben, Eisenach, Mansfeld, Magdeburg, and Wittenberg.

(4) Mathematical teaching begins with a concrete study of number and practical measurement, as the details in the curriculum testify.

Criticisms on the Culture Epochs.

There was a good deal of criticism in the past to be faced by the teacher in England who boldly arranged the curriculum according to the "Culture Epoch Theory." It can, of course, be urged that these stages do not accurately represent racial development; that before one can determine precisely the manner in which the race actually has developed, a vast amount of research is necessary in the fields of anthropology, comparative history, and psychology; that there was no continuous chronological sequence in human thought, but rather that the advance has been irregular, spasmodic, and interrupted by periods of retrogression; that there was no evolution for instance from the period of the Hebrew patriarchs to the period of the Greeks of Homer, or the Romans of the time of Julius Cæsar; that it is impossible to say whether

* *See* "A School Journey in Germany." Vol. I. of Sadler's Reports; and School Journeys in the Article on "Hungarian *Education*," Vol. VIII., Dodd.

a boy of six corresponds to a Greek pirate or a Hebrew patriarch.

A recent critic has remarked, that no doubt there is a time when Robin Hood and Coeur de Lion appeal especially to children, but General Gordon and Florence Nightingale appeal equally, the inference apparently being that* mediæval and modern times are equally the child's "epoch." But the inference would seem quite otherwise. The modern types selected are people who might have lived in the Middle Ages—the Knight "sans peur et sans reproche," and the lady-leech tending the wounded. Can we, because of the existence of strayed types from the Middle Ages, discuss the Crimean War and the Egyptian question with little children? or shall we give up our necessary sequence in history and literature teaching for isolated biographies? Froebel, too, gives his assent to the general idea that the individual progresses as the race progressed. "In dealing with a child," he writes, "one must seek to develop the inborn original capacities in a regularly connected progress, taking for our guide the progress and development of the race as a whole." This idea revealed to Froebel the suitable material for instruction, as well as the proper occupations by which the child should increase knowledge and power and transform both into character. The true aim of education is to further the efforts of the individual to get beyond self and live the life of the race, and to do this the child must learn the lesson of centuries. He must live through the successive struggles of mankind. Formal teaching is dull and lifeless because it "imposes a result, without reproducing the experiences by which it was reached," but in vital teaching, ideas develop in their order of origination. "For every thought has its pedigree, and it must be generated in the mind of the indi-

* Rein in "Outlines of Pedagogics" shows clearly that material for school instruction should be selected from the historic and literary material of our National Culture, in chronological order. See page 49.

vidual, as it was generated in the mind of the race. So the child must with "Hiawatha," and "Robinson Crusoe," learn of the trees and the beasts; he must work at the simple arts of primitive man; he must dream again the dreams of the race stored up in legend and romance; with Beowulf he must kill his monsters; with Hector he must fight before the walls of Troy; with Cæsar he must build bridges; and with Columbus he must sail into the vast unknown." *

Conclusion. The conclusion of the whole matter may be briefly summed up:—(1) The "Culture Epoch Theory" furnishes the teacher with helpful analogies ,and suggests in broad outline material which appeals to the child in the various stages of his development; *i.e.*, sensuous, imaginative, reasonable, and reflective.

(2) It furnishes him also with a chronological movement in the curriculum, which demands that the predominating element in instruction shall be literature and history.

(3) It also emphasises the importance in the selection of the literature and history material of dealing with classic periods complete in themselves, what Herbart calls "entire unbroken thought-masses," for "periods that no master has described, into whose spirit no poet has breathed, are of little value in education."

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* "Symbolic Education," Miss Blow.

BOOKS FOR REFERENCE.—"Lange's Apperception," De Garmo. "Adolescence," Stanley Hall. "Symbolic Education," Blow. "The School and Society," Dewey. "Introduction to Herbart," Felkin. "Mental development; the Child and the Race," Baldwin. "Organic Education," Scott. Ziller "Grundlegung zur Lehre vom erziehenden Unterricht." Rein. "Das Erste Schurljahr," Rein. "The First Year Book of the Herbart Society," edited by C. McMurray. Report of the Committee of Fifteen.

CHAPTER VII.

A Practical Curriculum Illustrated in Detail and Explained.

"When studies reach the point of intercommunication and connection with one another, and come to be considered in their mutual affinities, then, I think, but not till then, will the pursuit of them have a value for our objects; otherwise there is no profit in them."—*Plato.*

"Not formal development of power, but formation of character through introduction to the possessions of civilisation—this is the keynote of Herbartian didactics."—*Rein.*

Secondary School Curriculum.

The school curriculum before us is not the mere outcome of theoretical belief, on the contrary it has grown up little by little as the result of many years' experience with children, students, teachers, and schools. Every detail has been worked out in the class-room, and the subject-matter laid down has been carefully selected, for its educational value, its fruitfulness in suggestion and power of quickening the child's mind; it has been schemed out into courses of lessons, worked out with children, and criticised, corrected, amended, and supplemented.

Primary School Curriculum.

In the simpler form, it was used in the Primary School started by the writer and a few friends in connection with the Women's Day Training College of the Manchester University. The teachers of the Elementary Schools for a generation or so had no power to prescribe their own curriculum. The Government Code prescribed, and the teachers adapted and have conformed. The recent educational reforms, however, brought into school systems a certain elasticity which demands from our head masters and mistresses initiative and selection, rather than conformity to a rigid set of conditions. The elementary school teacher may glean from Curriculum I. hints on the formation of an elementary school curriculum.

In the Primary School in Manchester the writer was able to work out the whole material laid down in the plan of school studies, with the exception of the ancient and modern language group, which was done less thoroughly, though more enthusiastically perhaps than in the Secondary School of Curriculum II., and the children who had passed through the various classes in the course were certainly intelligent, well-informed, and able to hold their own in examinations with children from other types of school, while their vitality, initiative, and brightness could not be questioned.

Perhaps the following lengthy extract from an account written by Professor Sadler in 1904 after the school had been in working order for about three years may enable the reader to realise the opinion of an outside authority on the character of the work:—"It is said that Sir Tarquin (we read in an old history of Lancashire), a stout enemie of King Arthur, kept the Castle in Manchester, and near to the Ford in Medlock hung a Bason on a Tree: on which Bason whosoever did strike, Sir Tarquin or some of his company would come forth and fight with him. Sir Launcelot du Lake, a Knight of King Arthur's Round Table, did beat upon the Bason, fought with Tarquin and killed him, possessed himself of the Castle and loosed the prisoners. And whosoever thinketh it worth his pains to read more of it, may read the history of King Arthur.' It was interesting to see a class of eighteen children, with a map of British Manchester on the blackboard and little modelling trays of sand on the tables in front of them, listening with eager faces to this picturesque fairy tale which links all the magical adventures of King Arthur's Knights to the very neighbourhood in which they live. One of the great features of the school is the skilful teaching of literature. The aim is to stimulate and refine the imagination of the children from their earliest years. Thus they learn to love

Portion of Professor Sadler's Report.

Teaching of Literature.

beautiful stories and good literature. And it is a remarkable proof of the wisdom of the methods of teaching that the children learn to express themselves clearly, composedly, and succinctly in their own mother tongue. In every class one hears the children, when asked by the teacher, giving in their own words clear, well-expressed, and sensible summaries of what they have heard or read about the subject in hand. And the beginning of all this kindling of interest in literature, and of this power of self-expression, is centred in the careful telling of well-chosen fairy tales. Greek stories, tales of the Celtic wonderland, and legends of chivalry are all skilfully used for this purpose. But pains are taken to train the power of expression through the hands as well as the power of expression through words. By being encouraged to draw or to model things or scenes which they have heard or been told about, the children are set in the way of gaining greater clearness and precision of thought.

Training of Imagination.

"And the aim which is kept in view throughout these successful efforts to train the imagination is a very practical one. It is to enable the children better to realise beforehand the consequences which would be likely to follow from any given course of action. Is not this faculty of looking ahead and of quickly and vividly forecasting probable consequences, a power which the English nation would find to be worth millions a year? Those who have laid their finger on this point of danger and are quietly setting themselves to remove it, deserve all the help which they need. And the best way to remove the danger is by improving the methods of teaching in the schools.

Linking of Studies.

"The plan of the school studies shows the care with which the different subjects are, so far as may be, linked together, in order that the knowledge gained through the lessons may form a well-knit whole in the children's minds. In all the lessons a great point is made of getting the children to express themselves. Specially

interesting is the teaching of local history in the school. A short time ago one of the classes was studying the Tudor period. The children have been taught to study the architecture of each period in connection with its history. Great pains are always taken to make them realise the local historical associations, and these in the case of Manchester are varied and interesting. So the children drew sketches of the ancient Seven Stars Inn, a well-preserved Tudor house, and the ground plan of Tudor Manchester was familiar to them, as were the outlines of an old map which showed the then conception of the Western World, the Tudor badges and Shakespeare's birthplace. In this way the history teaching becomes real and vivid. The children gain historical imagination as well as new powers of insight and of intellectual enjoyment. And who will grumble if, as they walk in bustling Deansgate with the electric cars humming down the street, they have a waking vision of Tarquin's Bason and the challenge of Sir Launcelot du Lake ?

Historical Associations.

" In the summer, teachers and children heartily enjoy a three days' school journey through moorland valleys in Derbyshire, with Kinder Scout as an object lesson in geography, Haddon Hall the centre of history and romance, and pleasant adventures with birds and beasts. ' Before Park Hall,' wrote one of the children, ' there were a lot of fields and trees and lawns ; brown and white rabbits were running about ; it was like the Garden of Eden.' "

School Journey.

The school journey was a particular feature of the school, for it was clearly recognised that the question of taking the children of town schools into the country is one of national importance.* In the summer, students, children, and teachers left behind them streets and class-rooms and kept

* Mr. Leland in his " Practical Education " points out that the old French nobility was probably saved from utter deterioration by the practice of keeping its children on farms under peasant foster-mothers in their early years.

school on the hills or among the lakes, and studied birds, beasts, and flowers. The* following account of a school journey in Derbyshire will show how the details were managed.

Students and Children on a School Journey.

"A three days' school journey in Derbyshire has been carried out for the third time by Miss Dodd, of the Manchester University, and the second and third year students of the Women's Training Department. The main idea of the journey was to show the children how to learn and the students how to teach out of doors, besides which it completed the children's work for the year and formed a definite part of the training work of the students.

"The students had just escaped from examination-rooms, and were ready to throw themselves with whole hearts into anything that led them away from books and class-rooms. The children, too, were eager and expectant. They had talked about the journey, drawn maps of the country they were to explore, marked out the railway lines, and compared Lancashire, Cheshire, and Derbyshire in respect to their geography and historical associations and the occupations of their inhabitants. Park Hall, Hayfield, had been fixed as the centre of the expedition. On the Monday morning thirty-five children, varying in age from six and a half to fourteen, under the charge of about twenty students, the mistress of the school, and the Lecturer in Education, set off from the school in Brunswick Street with light hearts and heavy bags to the London Road Station, for, in spite of the juvenile desire to carry baggage enough for a year's sojourn on a desert island, nothing and nobody had to be left behind. At Hayfield, the luggage was given over to the care of two capable and resourceful students, who acted very efficiently

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* *Manchester Guardian*, August, 1903. See also "National Review," August, 1902.

later as caterers at lunch, while the rest of the party marched up the road past the church and struck off on to the moors towards Kinder Scout and William's Clough. Some distance above the town a halt was called, and the older children had a lesson on landscape drawing. Meanwhile the smaller children had thrown themselves with enthusiasm into 'nature study,' unhampered by the limitations of class-room, plant-room, or even school garden. They all collected specimens, and enquired the names of leaves and flowers, writing them down with ingenious spelling in their note books. The botanist of the party was incessantly occupied, while another student conducted researches into the mysteries of sheep-rearing and the ruminating habits of cows. Lunch was taken beside a hill stream. Everybody was tired and very hungry. Afterwards the children sang Allingham's fairy song to the students, and the students sang 'John Peel' to the children, and everybody was pleased.

"The top class are beginning to understand the elements of geology, but the rest are either occupied with 'physical features' or learning the geography of England. A division was made, and while one group heard a lesson on the formation of Kinder Scout, in full view of the mountain, the others discussed mountains and valleys, streams and their tributaries. Paddling in the stream and lying in the heather were joys not easily forgotten. Mishaps, of course, occurred. One child sat in the rushing river, and had to be undressed in an improvised tent of mackintoshes while her clothes were hung out to dry. Another child cut her foot, and the nurse and ambulance corps attended to her promptly and carried her home some three or four miles. On arriving at Park Hall the students who held the responsible office of 'ladies of the bedchamber' showed talents which would have done credit to a seaside landlady in making room for everyone. After late dinner the children wrote home and made entries in their note-books. It was something of an

undertaking to put twenty town children to bed as early as eight o'clock, but the students were firm, as they had to hold a conference half an hour later to discuss and criticise the day's proceedings.

"Next morning the party was again divided into unequal sections. The larger section spent the hours on the moors until driven back by a heavy shower. Lessons were given on clouds, winds, the river bed, the differences between moor, pasture, and arable land, while birds and animals presented themselves with an engaging docility at suitable moments, and the collections and sketches grew rapidly. The highest class, with the smaller party of students, set out early on a tramp to Chinley, where they took the train to Bakewell. The children of this class have been studying Tudor history and architecture, and they had already visited Agecroft Hall, and have been looking forward eagerly to seeing Haddon. First Bakewell Church was examined, but before entering the children made notes on the different styles and periods of its architecture, and sketched roughly various architectural features under the direction of a history student. With her explanations and the help of a very efficient guide the church was systematically explored. Lunch was taken by the river, and along the river, botanising all the way, the party rambled towards Haddon Hall. At Haddon again the history student gave a lesson on the architecture of the hall, and the times at which various part have been constructed; a plan of the hall was used and made more systematic explanations possible after the lesson. We sat during the lesson on the mounting-stone under the great tree. One need hardly say that the romance and beauty of Haddon Hall cast a spell over the impressionable children. It was necessary to cut short a lesson on the terrace, describing the history of the hall and the great families connected with it, and to leave undone drawings that were to be made, in order to make a dash across the fields for the train. Two

waggonettes met the party at Chinley station, and the drive home to Park Hall completed a very happy day. At the evening conference the two parties vied with each other in magnifying the success of their own particular expedition. The dramatic entrance of five students who, thanks to a ruthless porter, had been left behind at Bakewell station, completed the satisfaction of the Haddon Hall group.

"The last day was given up to recapitulations, the naming of specimens, discussing place-names, and telling stories. Marched up the road by an excellent sergeant, with a short halt for observation of a magnificient turkey, we reached the moors once more, and did the rest of our work lying in the heather. The small boy of six and a half announced his intention of sketching a cottage far below, and later told three fairy tales—very fast for fear of forgetting. The afternoon was given to sports on the grass beneath the trees, joyfully contrasted with the memory of the asphalt of a limited playground; and when the sports were over, tea, served by the students on the lawn, was most welcome. 'We got home safe,' as the children's accounts end, 'and we talked about the school journey all the way.'

"Since the return the students of the party have held a general meeting to give an account of the expedition to the envious first-year students. Two indefatigable critics raised all the possible points for discussion, and it was agreed that the numerous observations made never became formal or pedantic, but that they were really needed by the children at the moment.

The children have been writing their own impressions of the journey. All the accounts show the distinctively personal point of view. The heroine of the brook episode describes her adventure at length :—"I slipped on a stone, and as the brook was deep my clothes were very wet and had to be hung on a wall to dry. It looked just like washing-day. They made a tent for me of mackintoshes and an umbrella,

and I dressed again. Then Edwin and I explored the brook higher up, and we saw a water-rat, larger than I and even larger than Edwin had ever seen before. We went back to the others to tell the story of the rat."

The children have a conviction that birds and animals appeared solely for their benefit. One little girl describes the finding of a robin's nest :—" The robin flew out while I was passing." Again :—" As we went on we came to a farm, and we saw some ducks. Miss S. went up to one of them and made it stand still while we drew it." (Miss S.'s hypnotic feat is chronicled in almost every child's account.) The same child describes the pranks of a little calf which 'would not go home, and the man had to push it there.'

The turkey made a great impression. 'It was very angry with the other poultry and spread out its tail like a large fan.' But that "only made it easier to draw," as a small boy remarked as he lay half buried in bracken and sketched the angry turkey.

'Things is easy to draw in the country," was his comment when he had finished. The lessons on Haddon Hall and Bakewell Church made a deep impression. 'I saw Bakewell Church before, when I was a little girl,' said a mature person of thirteen, 'but that was before I knew how to look at churches, and of course I saw nothing but just an ordinary church.'"

Vivid Impressions in Childhood.

Poverty of experience and poverty of impression in childhood dwarf mental power in later life, for just as the loss or defect of a sense organ limits the intelligence of an individual, so does a monotonous and meagre environment. The formal attainments gained in a class-room often fail to produce vigorous personalities, because necessary experiences and vivid impressions are lacking in formal teaching. Vital teaching alone touches the important things in child nature, and nourishes sub-conscious life, for the words children speak

out of text-books, and the work they produce under direction, never represent the real self, merely the ripple on the top, so to speak. Below is the self—a sea fathomless and mysterious, and to educate truly, one must get at the soul of the child and arouse his imagination, initiative, andin sight. In town schools especially the school journey is a necessity, and the early years of the Brunswick Street School when it was permeated and informed by the Herbartian spirit, proved to many students the value of its educational faith. "Waste in the school," says Professor Dewey, "comes from the child's ability to realise the experiences he gets outside the school in any complete and free way within the school itself; while on the other hand he is unable to apply in daily life what he is learning at school. This is the isolation of the school, its isolation from life. When the child gets into the schoolroom he has to put out of his mind a large part of the ideas, interests, and activities that predominate in his home and neighbourhood. So the school, being unable to utilise this everyday experience, sets painfully to work on another tack, and by a variety of means, to arouse in the child an interest in school studies."

After the Brunswick Street School passed into other hands after almost four years of inspiring work, it became possible for the writer to organise in Oxford a secondary school on the same plan, amending and supplementing the curriculum to meet the more extended needs of a secondary school of the modern type, and also the needs of the children and of the neighbourhood. Oxford is rich in historical association, and the children's imaginations can be easily stirred by "re-peopling with the past," thus the Tudor and Stuart times become very real and vivid. "A good deal of our history seems to have happened in Oxford," a child of thirteen told me, "I suppose that is why there are so many colleges." Curriculum II. gives the details suited to the

requirements of a Modern Secondary School, a mean as it were between the High School and the Primary School.

General Principles Underlying the Curriculum.

The general principles underlying the curriculum have already been discussed, they may be briefly summarised :—

(1) The selection of material for instruction is based chiefly upon the child's interests in the various stages, guided in rough outline by the theory of "Culture Epochs."

(2) The sequence in the subject matter is a gradual advance from the local and particular, as indicated by the child's experience and environment, to the logical development of the subject irrespective of place or person.

(3) The subjects of instruction are welded together to the utmost possible extent to ensure unity of thought.

(4) Stress is laid on subjects like Scripture, History, and Literature, which have a moral rather than an intellectual content, and in the early years of school life the child's emotions are appealed to rather than his reason.

(5) Particular importance is attached to modes of expression, and the child is required from his earliest years to express himself constantly, not only in speech, but in action, in singing, games, and movement, painting, modelling, drawing, and making objects such as baskets, boxes, garden fences, and the like. Also in cultivating patches of land in the school garden, and in keeping poultry, pigeon, silkworms, or rabbits.

Selection of School Material.

In connection with the first point, the selection of material, it will be noticed how the child's interest in romance, legend, and fairy tale is consulted, and with it are linked lessons on the familiar things around him, visits to gardens, parks, meadows,

and the seashore, * and discussions on animals and plants that appeal to him. In connection with this point also it should be noted how the chronological sequence, beginning with remote periods and romances from the dim past, and ending in modern times and modern literature, is observed in the history and literature teaching, and how the science teaching and instruction in number, measure, and also language begin in concrete and particular observations, just as the early study of these things arose in the mind of the race. This subject has been dealt with sufficiently in detail in Chapter VI. and needs no further comment.

Sequence in Subject Matter.

With regard to the second point, the reader is requested to notice the gradual advance from what has been called the "psychological to the logical concept," for in the early stages † "the child has not yet acquired much knowledge of human nature, nor of the world of things and forces around him. He has a tolerably quick grasp of isolated things and events, but he has small power of synthesis. He can not combine in his little mind things and events so as to perceive whole processes. He cannot perceive the principles and laws underlying the things and events which are brought under his notice. He consequently is not able to get much insight into the trend of human affairs, or to draw logical conclusions from convictions or ideas. It is a necessary characteristic of primary instruction that it must take the world of human learning in fragments, but it is the constant effort of good teaching to correct this defect, for there is a great difference between the teacher who requires only isolated details of his pupils, and the one who directs their attention towards the relations and interdependencies from the

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* In Manchester a visit to Blackpool or Southport was easily arranged.

† *Psychologic Foundations of Education.*" Harris.

beginning." In the early stages of the * language teaching, therefore, every effort is made to increase the child's vocabulary, and to give him command over his vocal organs, and later, when he can express himself clearly and well in words, he studies the grammatical construction of language. Similarly in Physical Geography he studies sun, moon, and stars, points of the compass, the weather, and he makes simple meteorological observations; later he learns the composition of air and water, and studies the crust of the earth; and finally these studies are collected and treated in a scientific manner. So in the nature studies. The scattered observations on plants made in the lower classes merge into scientific classification and a

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* Latin is introduced into Curriculum II. because in our present stage it cannot well be omitted in a Secondary School. "Baby Latin in the average high school class," writes Stanley Hall, "is a kind of sanctified relic, a ghost of a ghost, suggesting Swift's Struldbrugs, doomed to physical mortality, but shrivelling, and with increasing horror of all things new. I believe profoundly in Latin, as a university speciality—but for the vast numbers who stop in the early stages it is disastrous to the vernacular. Compare the evils of translation English, which not even the most competent and laborious teaching can wholly prevent, and which careless mechanical instruction deliberately fosters, with the vigorous fresh productions of a girl or boy writing or speaking of something of vital present interest. The psychology of translation shows that it gives the novice a consciousness of etymologies which rather impedes than helps the free movement of the mind. Jowett said in substance that it is almost impossible to render either of the great dead languages into English without compromise, and this stands to injure the idiomatic mastery of one's own tongue, which can be got only by much hard experience in uttering our own thoughts, before trying to shape the dead thoughts of others into our language. We confound the little knowledge of word-histories which Latin gives, with the far higher and subtler sentence-sense which makes the soul of one language so different from that of another, the training in which ought not to end until one has become more or less of a stylist, and knows how to hew out modes of expressing his own individuality in a great language." "Browning, Whitman, and Kipling deliberately violate grammar and secure thereby unique effects neither asking nor needing excuse." Chapter on Intellectual Development and Education, in Adolescence. S. Hall.

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systematic treatment * of structural botany and plant physiology in the higher classes, just as the earlier studies of the animal world lead on to a simple treatment of the physiology of man, and the essential points of hygiene, while in arithmetic the problems deal at first with concrete instances and particular numbers, and later the pupil studies algebra and solves problems in general terms.

So the earlier exercises in paper-folding, measuring, drawing to scale, and construction of angles and triangles and prisms leads on to more theoretical treatment in geometry, for while elementary education begins " with isolated things, and finds shallow relations, secondary education deals with the deeper and more essential relations of things and events. It studies forces and laws, and the mode and manner in which things are fashioned and events accomplished."

Thirdly, the subjects are associated together in a natural fashion to the utmost possible extent to secure unity of thought.

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* Compare with Stanley Hall's account of the treatment of Botany. " A Botany that begins by merely plucking, collecting, analysing, classifying, affixing Latin names that mean nothing, in place of those that mean everything, desiccating in herbaria, makes havoc—and if economic and edible plants are preferred, the soul is starved—it is like the study of the grammar and dictionary by themselves." His method of Nature teaching is interesting. " I cannot detail here, but only briefly indicate the method of nature. After the folk-lore stage, scientific study should begin with fertilisation, first revealed by Sprengel and Darwin, with the relations of blossoms to insect life, and thus the whole philosophy of sex taught in the delicate far-off way of the field. Then should come the relations of plants to men, the vine, sugar, cotton, flax, fruit, and cereals, with something of their domestication. A third human factor never to be lost sight of should be the biographic element in the history of Botany, from the Herbalists, and doctrine of signatures on to Linnaeus and down to the present time. Something of mythic plants, also of pests, diseases, struggle for existence, and commercial and industrial botany should also be taught. Drawing should be greatly reduced; much taught without the presence of specimens, and laboratory work minimised, save a few experiments on movements, tropisms, and plant physiology. The text-books of Hodge, Bessey, Grant *Allen, Macdougal,* Bailey, and the Cornell leaflets, especially Hugh *Macmillan, are all* helpful." Adolescent Feelings towards Nature. Hall.

Points of Association Between Various Studies.

Let us take as example the Homeric tales in Class IX., from the point of view of the manifold connections with the child's life and surroundings, and with the other subjects in the curriculum. It would be difficult, probably impossible, to find anything approaching these stories in suggestions of interest in all sorts of aspects of primitive life. "Achilles' shield," as Pater has said,* "is an image of ancient life, its pleasures and business." We have no such picture of our own ancestors' early world. Even if we could carefully put together a correct picture from various sources it would lack the unity of the "Tale of Troy" or the "Wanderings of Ulysses." Nor must it be imagined that the interest is mainly warlike. Home-life, animals, sea-faring, rural occupations, and early industries are constantly dwelt upon, and here is the great advantage of our material; we introduce children quite naturally to the facts of the world around them. There is no need to seek for topics on "common objects" and processes, here in this delightful early world all knowledge is concrete and particular, and there is no weariness, no boredom. Instead in a dull fashion of hearing about a horse in the abstract, weapons, wool, parts of a ship, the child meets these things individualised in Achilles' steeds and shield, in Hector's helmet, Helen's spinning and Ulysses' ship. This does not imply that there will be no special lessons on suitable animals, objects, and occupations, only that there is some reason and coherency in their appearance. Nor shall we be neglecting modern occupations for those of the ancient world, as some people seem to think. Modern occupations are on the whole a complex development of ancient ones, and to explain the latter properly, one must go back to primitive devices for spinning, carding, weaving, and leather-dressing. And how much more exciting it is from the child's point of view to

* "Heroic Age of Greek Art, illustrated by Greek Stories."

learn about plants and animals, arts and handicrafts, of the days when heroes were tillers of the land and tamers of horses, and gods were smiths, and queens made and washed their clothes themselves! One may further suggest that the simple open-air occupations of an earlier age have a natural priority of interest as well as importance, for *"these aged things have on them the dew of man's morning; they lie near, not so much to us, the semi-artificial flowerets, as to the trunk and original taproot of the race."

The unity of the Homeric stories has already been mentioned, for not only is there a variety of †human interests to be found in them, interests which appeal directly to the child, but they are combined in a magnificent whole, a splendid work of art. The completeness of the picture gives it an advantage over most other epics. The ancient world is small, but may be viewed in a sense as a whole. Our educational aim is to lead the child on to see modern life as a whole, a hopeless task if we attack the problem piecemeal. The ideal set by the Herbartians of giving the child gradually the best of experience and of human intercourse, and welding both together, is clearly approached in this manner.

Predominance given to Subjects with an Ethical Content.

Fourthly, the predominance given to Scripture, ‡literature, and history, because of their spiritual and moral value. The Greek theatre, as we are often reminded, was a place of worship; the entrance was free, paid for from the public treasury, and instead of being solely a place of

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* Stevenson.

† "Delineation of men is Homer's characteristic," writes Herbart in Letter III. to Herr von Steiger.

‡ "Give children a story, rich in incident relationships, characters strictly in accordance with psychologic truth, and not beyond the feelings and ideas of children; make no effort to depict the worst or the best, only let a faint half-unconscious moral fact secure that the interest of the action tends away from the bad towards the good, *the just, the right*; then you will see how the child's attention is

recreation, its influence tended to elevate taste, spread knowledge and dignify ideals. * "The ideal pedagogy of the social nature of youth," says Mr. Stanley Hall, "demands a national drama as a school of domestic, civic, and patriotic virtue. The lack of this devolves upon education the arduous duty of developing from the best dramatic literature of the world a school canon composed of the best plays, acts, and scenes so edited as to be most effective, not primarily for art or literature, but for morality, and giving its various parts such varying degrees of dramatic rendering from mere reading up to full impersonation of parts—staging scenery, &c.—as may be practicable to fit the all-dominant nature and needs of youth of different ages.

"I am persuaded that Quintilian was right when he declared that the simple reading of great works, such as national epics, 'will contribute more to the unfoldment of students than all the treatises of all the rhetoricians.' At the dawn of adolescence, I am convinced that there is nothing more wholesome for the material of English study than that of the early mythic period in Western Europe. I refer to the literature of the Arthuriad and the Sangrail, the stories of Parsifal, Tristram, Isolde, Galahad, Gawain, Geraint, Siegfried, Brunhilde, Roland, the Cid, Orlando, Lancelot, Tannhauser, Beowulf, Lohengrin, Robin Hood, and Rolando. This material is more or less closely connected in itself, although falling into large groups. Much of it bottoms on the Nibelungen, and is connected with the old Teutonic

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fixed upon it, how it seeks to discover the truth, and think over all sides of the matter, how the many-sided material calls forth a many-sided judgment, how the charm of change ends in preference for the best." "This story must carry on its face the strongest and clearest stamp of human greatness—and such you will certainly not find near at hand; I know of only one place where such a written story may be found—the classical age of childhood among the Greeks." Herbart's Science of Education, page 89.

* *See* "Social Instincts and Institutions," in Stanley Hall's "Adolescence."

mythology running back to the gods of Asgard. We have here a vast body of ethical material, characters that are almost colossal in their proportions, incidents thrilling and dramatic to a degree that stirs the blood and thrills the nerves. It is a quarry where Chaucer, Shakespeare, Spenser, Scott, Tennyson, Wagner, Ibsen, and scores of artists in various lines have found subject matter. It is a kind of secular New Testament. Lancelot's quarrel with Arthur parallels in more modern form that between Achilles and Agamemnon. The skalds, bards, troubadours, meistersingers, and old chroniclers, and romancers compare with the Homeridæ; the quest of the Grail with the Argonautic expedition for the Golden Fleece; Vivian with Circe; Merlin with Nestor; Asgard with Olympus." These stories are not mechanically manufactured, but they grow slowly and naturally in the soul of the race. "They too, shape and direct fear, love, pity, anger, essentially aright. Literature and history should teach moral experience by proxy, and should shed the light of other days on present duties, so that we may avoid error and waste and organise our social relations and institutions aright."

As the teaching of Scripture is said to be beset with many difficulties in large schools, both of the secondary and elementary type, perhaps I may be pardoned if I seem to wander away from the subject of curriculum, and discuss the treatment as well as the choice of the Scripture stories. The difficulties of Scripture teaching are mainly of the theoretical kind, and tend to disappear in practice. If creeds and catechisms are taught, they will generally be by teachers and to pupils who accept them as ordinary and natural. If the Bible is taught without comments on particular doctrines, a teacher of intelligence and earnestness can use its historical, literary, ethical, and spiritual resources without doing violence to her own conscience or perverting the children. We surely cannot

afford in our schools to cut our children off from so great a portion of the past as the Bible stands for; we cannot easily dispense with it as splendid literature, and it is surely difficult in a modern European civilisation to do without the ethics of the Sermon on the Mount, or the history of the foundation of the Christian Church.

Moreover, as *Dr. Stanley Hall points out, our Bible, more than any other literature, is ideal material for illustrating the development of the human soul. "Despite its deviations, redundancies, and gaps, it depicts the development of 'man-soul,' in a way which, if rightly understood, leaves the best classic of the best races far behind. The Old Testament begins with the myth of cosmic origins, and passes to the agricultural and pastoral stage of Cain and Abel, the heroics of Abraham, Isaac, and Jacob, Moses and Joshua, the royalty of Saul, David, and Solomon, the legal stage of law and justice which so appeals to boys, to dawning prophecy, &c. It is all objective, strenuous, full of incident, battles, dramatic incidents, and with a large repertory of persons. There is fear, anger, jealousy, hate, but not love, and it depicts an age of discipline and authority. Later comes the adolescent New Testament stage, with its altruistic motives, and, last, the philosophic age of Pauline and other doctrines which appeal to the intellect. All this is normal and in pedagogic sequence, the order of which should not be reversed as is so often done in religious teaching."

Scripture Teaching.

Granting, then, that Scripture is to be taught, for the sake of its wealth of ideas on important aspects of life as well as for its spiritual training of heart and intellect, where are we to begin and what are we to teach? The problem has been largely worked out by Froebel and the followers of the Herbartian school. There

* *See* "Adolescence," page 360.

is first the difficulty of the youngest children in the Kindergarten. In their case the spirit of Froebel's advice and practice is excellent. Scripture lessons proper need not be given; but in the class-rooms are hung pictures of the Christ-child, and of the early life of the boy Jesus. The little ones need talks about these pictures and they hear of the child who is their example. They learn simple hymns, where the beauty of family relations is touched upon. They keep the Christmas festival and learn some of the old carols. In the nature talks and songs, too, they are taught to look up to God who makes everything grow, and sends snow and rain, and sun and wind. In their simple prayers they regard God as a great and good spirit, and if juvenile theology (the old questions in Mr. Sullys' Studies) is embarrassing and unanswerable at times, anyone with a little experience of childish questions can guide them into a safe channel.

On leaving the stage of infancy, the child, with his developing interest in persons, requires more definite teaching. The question then arises whereabouts in the Bible are we to begin?

Some teachers seem anxious to omit the Old Testament altogether, but, as we have seen, the New Testament deals largely with the aspects of life and opinion which a child cannot understand without an amount of adaptation, moreover the New Testament is richer and fuller if approached in the natural way through preceding history and thought. Many thinkers of the Herbartian school consider the patriarchal life represented in the book of Genesis a suitable stage of culture for the study of young children. It does not follow that we must begin at the very beginning with the story of the Creation and the expulsion from Paradise, nor is the story of Cain and Abel the best material for children, for here it is the murder that chiefly impresses them; and the lesson that brothers and sisters must not be envious and jealous may be conveyed by less harrow-

ing means. The story of Noah has its picturesque and dramatic possibilities, but needs very careful handling by an experienced teacher. "I'm frightened of God when He drowned everybody and animals too," sobbed a tender-hearted child after the story. One can imagine a beautiful beginning to Scripture stories in an account of the pastoral life of the old Chaldean tribes from whom Abraham wandered ever further and further, led by God, as he believed, the pioneer of seekers of a Promised Land. Abraham's arrival in Canaan, his life and family, should however be lightly touched upon. The destruction of Sodom, the strange old marriage customs, the suggestion of human sacrifice, cannot well be elevatingly treated for a child. Any discussion of the fate of Sodom, of Lot's wife, the risk of Isaac, the treatment of Hagar, Ishmael, and Esau, tends to stimulate a childish curiosity on what is mostly considered to be the wronged side.

Joseph. Thus we reach Joseph—the Egyptian rather than the Babylonian part of Genesis, and our material becomes at once manageable. The simple pastoral life is easily grasped by children. It is a story of a family, with delightful references to animals, and curious meals. Dreams and story-telling are prominent elements, fine robes and rings and silver cups appear. Then the story takes such rapid dramatic turns. What child has not trembled with apprehension for the Butler and the Baker, and thrilled over the searching of the sacks? From an ethical point of view the story is admirable. We cannot agree with the Canadian lecturer on child study who says he would not teach the cruelty of Joseph's brethren, but would teach Joseph's kindness to them. To emasculate the story like this is surely unnecessary. Joseph's generosity loses all point without the background of his brothers' jealousy. Moreover their conduct is not invariably bad, there is Reuben's relenting and subsequent remorse, Judah's really spirited conduct later,

and the general solicitude over Benjamin. The situation gives excellent opportunity for really stimulating discussions with the children, discussions dealing with normal difficulties.

Moses. The longer and more complex story of Moses, the hero and leader of a race or tribe, with wider interests than the family, occupies the next school year. Again selection is necessary, for we cannot take the children right through Exodus, Leviticus, Numbers, and Deuteronomy without making them realise the weariness of forty years' wandering in the wilderness. Of course, the charming idyll of Moses' birth and the bulrushes must be dealt with, then his coming forward as champion of the people. From a personal point of view, I should prefer to heap the story of the plagues, the hardening of Pharaoh's heart, the Passover, the death of the first-born, the escape in the night, the pursuit, and the passing over the Red Sea into one tremendous narrative, and start the direct journey fairly with Moses' song of deliverance. In no case is it advisable to spend much time over the plagues with young children, it is so easy for them to make difficulties about where the water came from that the magicians turned into blood if Moses had already turned *all* the water into blood, and the like.

As soon as the Israelites reach the desert, care should be taken to plan out the journey into something like definite stages. We should treat Moses as well as we treat Ulysses, or any other hero in history, and endeavour to show that he was really aiming at getting somewhere. The vague lessons one hears on the wanderings of the Israelites often leads to mistaken ideas

Maps do not convey much to children at this age, but the route may be worked out in the sand-garden with advantage. Pictures and graphic verbal descriptions are very necessary. For the latter Loti's "Le Désert" is a great help. Rebecca's hymn in Ivanhoe, "When Israel of the Lord

beloved," may well be taught here, and "O God of Bethel." The chief figure throughout should be Moses. Unconsciously, perhaps, teachers too often emphasise the Israelites on the one hand, now murmuring, now penitent, and God on the other hand alternately punishing and pardoning. Nor is it wise to glorify Moses unduly as the one "who has not been bad," and is able to intercede for the others. Moses' magnificent "Blot me out of thy book" suggests a very different treatment. The point to be emphasised is that God acted *through* Moses and so led his people on. If the teacher uses the "Temple" volume of Exodus, she will find valuable helps as to arrangement and explanation in the introduction.

(*a*) The march to Sinai and its incidents should be made prominent.

(*b*) The giving of the Law. (On the ground that the Decalogue is not a code of ethics for young children, some teachers prefer to teach only some of the commandments at this stage.) Personally I should not recommend this treatment.

(*c*) The Golden Calf. As this incident ends in bloodshed it is doubtful whether it ought to be treated fully. I have known cases where it has led to undesirable discussions among children.

(*d*) The Tabernacle. This lends itself to very picturesque treatment, and I have seen delightful models made by children, but it is doubtful whether it is necessary to teach carefully all the details.

(*e*) Out of Leviticus one might select part of chapter 23 on the keeping of different feasts, especially Pentecost, and part of chapter 25 about the Jubilee and the humane laws concerning bondsmen and the poor. "For unto me the children of Israel are servants—whom I brought forth out of the land of Egypt."

(*f*) Out of the book of Numbers one may select the incidents relating to the approach to the Holy Land, *e.g.*, the

story of Balaam, who against his own will blessed the coming people. "God hath brought them out of Egypt."

The incident of the spies' mission and the Israelites' distrust must be taken to explain the forty years sojourn in the Wilderness. (Chapter 13.) It is easy to show that it was perfectly right and necessary—the Israelites were not ready for the conquest of Canaan.

(*g*) The approach of the Promised Land and Death of Moses. The hymn "There is a land of pure delight" can be taught here.

The death of Moses on Mount Pisgah is most impressive to children. A good lesson can be given from Millais' picture "Victory, O Lord." The incident comes just before the Israelites reach Sinai (Exodus, chapter 17). Whether one ought to take the Israelites right into Canaan and do the Book of Joshua as well, is a question of time and taste.

Modes of Expression. The importance attached to modes of expression is shown in the range of subjects under the head of Art and Industrial Training. * "We build here upon the natural faculty of imitation. We show the child how a skilled action is to be performed and get him to imitate what to do." Games both formal and spontaneous, singing, various forms of handicrafts from paper-cutting and weaving to wood-carving and basket-making and dressmaking, dramatising the fairy tale and legend in the early classes, and later acting scenes from Shakespeare, drawing both imaginary and natural objects, brush-work, designing, modelling in clay and plaster of Paris, working in the school garden, caring for animals—all are means by which the child may be encouraged to express his thoughts and ideas, and he can express himself very definitely in many of these ways long before he has mastered the difficulties of either spoken or written language.

* "Psychology for Teachers," Lloyd Morgan.

"Play," as Dr. Stanley Hall says, "is motor poetry." Too early distinction between play and work should not be made. "Schooling that lacks recreation favours dullness, for play makes the mind alert and its joy helps all anabolic activities."

"Everybody," writes Professor Dewey, "who has not a purely literary view of the subject, recognises that genuine art grows out of the work of the artisan. The art of the Renaissance was great because it grew out of the manual arts of life. It did not spring up in a separate atmosphere, however ideal, but carried on to their spiritual meaning processes found in homely and everyday forms of life. The school should observe this relationship. I do not mean, of course, that all art work must be correlated in detail to the other work of the school, but simply that a spirit of union gives vitality to the art and depth and richness to the other work. All art involves physical organs, the eye and hand, the ear and voice, and yet it is something more than the mere technical skill required by the organs of expression. It involves an idea, a thought, a spiritual rendering of things; and yet it is other than any number of ideas by themselves. It is the living union of thought and the instrument of expression." Dr. Stanley Hall in emphasising the importance of art in the child's education, says, * "Art should not now be for Art's sake, but for the sake of feeling and character, life and conduct; it should be adjunct to morals, history, and literature; and in all, edification should be the goal; and *personal* interest and not that of the teacher should be the guide."

Specialisation. At fourteen or fifteen years of age the girl has passed through Class III. (*See* Curriculum), and has had an opportunity to acquire that many-sided

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* *See* Stanley Hall's "Adolescence," Chapter on "Growth of Motor Power and Function."

interest which is an essential in a harmoniously developed human being. For the girl who is leaving school at fifteen or sixteen, Class II. may be varied to suit individual cases, for instance more art may be introduced, or more music, or languages; or certain classes in book-keeping, typewriting, and shorthand may be added. If on the other hand the girl intends to enter upon a University course, the curriculum will be so adapted and specialised as to meet her needs. The main point being that an all-round education touching various aspects of life should be aimed at before specialisation for any definite purpose is begun, for the mind of the pupil and its development is the essential consideration, and no curriculum is adequate which leaves out any of the important aspects of the world.

Education is the adjustment of the child to the spiritual, the scientific, and æsthetic inheritance of the race; therefore a broad curriculum, including instruction in religion, art, language, and science, is indispensable.

Bifurcation is necessary to solve the problem, but only after the pupil has first had the advantage of a broad outlook.

Co-education. We cannot leave the subject of curriculum without a word on co-education. The curricula before us are designed for girls' schools, though in the kindergarten and lower school, children of both sexes are included.* Arguments for and against common schools for boys and girls are easy to find in the present day educational literature, and the American public school is constantly cited as an inspiring example for England to emulate in the matter of Co-education. Recent literature, however, tends to show that the Americans themselves are by no means satisfied with the system of throwing adolescent boys and girls together in the class-room and playing field. I cannot

* "Co-education," a series of essays by various authors edited by A. Woods, gives an account of various experiments in co-education in England, and advocates an extension of the system.

forbear quoting on this subject from a * recent American writer to whom I am already greatly indebted.

A Criticism from America.

"In most public high schools, girls preponderate, especially in the upper classes, and in many of them the boys that remain are practically in a girl's school, sometimes taught chiefly, if not solely, by women teachers, at an age when strong men should be in control more than at any other period of life. Boys need a different discipline and moral regimen and atmosphere. They also need a different method of work. Girls excel them in learning and memorisation, accepting studies upon suggestion or authority, but are often quite at sea when set to make tests and experiments that give individuality and a chance for self expression, which is one of the best things in boyhood. Girls preponderate in our overgrown High School Latin and Algebra classes, because custom and tradition and, perhaps, advice incline them to it. They preponderate in English and history classes more often, let us hope, from inner inclination. The boy sooner grows restless in a curriculum where form takes precedence over content. He revolts at much method with meagre matter. He craves utility, and when all these instincts are denied, without knowing what is the matter, he drops out of school, when with robust tone and with a truly boy life, such as prevails at Harrow, Eton, and Rugby, he would have fought it through and have done well. This † feminisation of school spirit, discipline, and personnel is bad for boys. Of course, on the whole, perhaps, they are made more gentlemenly, at ease, their manners improved, and all this

* Stanley Hall The Chapter on "Girls and their Education," in Vol. II., Adolescence.

† American women teachers in charge of classes containing boys up to 17 and 18, have complained to the writer of the silly sentimental attitude of some of the boys towards their teachers—women twice their age—gifts of flowers, books, and verses have to be severely discouraged.

to a woman teacher seems excellent, but something is the matter with the boy in early teens who can be truly called "a perfect gentleman." That should come later, when the brute and animal element have had opportunity to work themselves off in a healthful normal way. They still have football to themselves, and are the majority perhaps in chemistry, and sometimes in physics, but there is danger of a settled eviration. Just as the boy's language is apt to creep into that of the girl, so girls' interests, ways, standards, tastes, which are crude at this age, sometimes attract boys out of their orbit. Boys tend to grow content with mechanical, memorised work, and excelling on the lines of girls' qualities, fail to develop those of their own. There is a little charm and bloom rubbed off the ideal of girlhood by close contact, and boyhood seems less ideal to girls at close range. In place of the mystic attraction of the other sex that has inspired so much that is best in the world, familiar *camaraderie* brings a little disenchantment. The impulse to be at one's best in the presence of the other sex grows lax and sex tension remits, and each comes to feel itself seen through, so that there is less motive to indulge in the ideal conduct which such motives inspire because the call for it is incessant. This disillusioning weakens the motivation to marriage sometimes on both sides, when girls grow careless in their dress and too negligent in their manners, one of the best schools of woman's morals, and when boys lose all restraints which the presence of girls usually enforces, there is subtle deterioration."

Effect of Co-education on the Teachers.

From the disciplinary point of view he urges: —"It is utterly impossible without injury to hold girls to the same standards of conduct, regularity, severe moral accountability, and strenuous mental work that boys need. Already the girl occasionally asserts herself in the public high school against a male teacher or principal who seeks to enforce

discipline by methods boys respect in a way that suggests that the time is at hand when popularity with her sex will be as necessary in a successful teacher as it is in the pulpit. The progressive feminisation of secondary education works its subtle demoralisation on the male teachers who remain. It is hard too for male principals of schools with female teachers not to suffer some deterioration in the moral tone of their virility and to lose the power to cope successfully with men. Not only is this often confessed and deplored, but the incessant compromises the best male teachers of mixed classes must make with their pedagogic convictions in both teaching and discipline make the profession less attractive to manly men of large calibre and of sound fibre."

To some extent these evils are already felt in England particularly in connection with training Colleges where women students preponderate; for these institutions under the management of a man too often tend to act detrimentally both on teacher and taught, and women teachers working under a man Principal deteriorate perhaps more than the men. Of the evils which may accrue from men teachers working under a woman Principal, there is little data even in America, and without an equal number of mixed schools under a woman head, the experiment of co-education cannot be said to be fairly tested. It would seem that the system of mixing the sexes in Secondary Schools is falling into disrepute in America.

Girls' Boarding Schools.

"Once more," continues Stanley Hall, "it is generally admitted that girls in good boarding-schools, where evenings, food, and regimen are controlled, are in better health than day pupils with social, church, and domestic duties, and perhaps worries to which boys are less subject."

In sketching an ideal curriculum for girls, Stanley Hall considers health first, and his means of securing this are sensible and delightful.

Outline of Stanley Hall's Curriculum for Girls.

Religion, Literature, Art, and the Study of Nature form the chief items in his curriculum for girls. Chemistry he would exclude almost entirely, and Physics he would keep to an elementary stage. "Meteorology should have a larger, and geology and astronomy increasingly larger places." With botany serious work should be done. "Plant-lore and the poetic aspect as in astronomy, should have attention throughout, while Latin nomenclature and microscopic technique should come late, if at all, and vulgar names should have precedence over Latin terminology. Flowers, gardening, and excursions should never be wanting. Economic and even medical aspects should appear, and prominent and early should come the whole matter of self cross-fertilisation and that by insects. Zoology should always be taught with plenty of pets, and with aquaria, aviaries apiaries, &c., as adjuncts. It should start in the environment like everything else. Bird and animal lore, books and pictures should abound in the early stages, and the very prolific chapter of instincts should have ample illustration, while the morphological nomenclature and details of structure should be less essential."

All this is sensible and very much to the point, but the problem of women's education can no more be solved by the sketching of a plausible curriculum from a man's pen, than by wholesale imitation of man's education. Rousseau, Goethe and Ruskin all wrote definitely on the education of woman, but women have hitherto rejected their ideals. Women must work out their own salvation in this matter for themselves, and when they have framed and agreed upon the details of a curriculum for girls from twelve to eighteen years of age, a curriculum uninfluenced by current notions on the kind of training required to fit boys of a corresponding age for their various careers, then may we indulge in visions of a woman's university, for everything

depends upon what we wish our girls to become, and amid the present din of conflicting voices, we are by no means certain.

The teaching of Latin and Greek.

The question of introducing Latin or Greek into an ordinary Curriculum for girls is a problem not yet solved. We all agree with the writer of "The Upton Letters" that "Latin and Greek are things to be led up to, not begun with; that they are hard high literatures, which require an initiation to comprehend," but whether every girl shall be required to study Latin, as has been customary with boys, in order to acquire the distinction of literary style, which the study is said to confer, is a much disputed point. Compare the following opinion on this subject with that of Stanley Hall in the note page, 99. "It is positively surprising," writes * Kappa, "to note how uncertain is the influence of Greek and Latin composition in promoting even literary, as distinct from intellectual, efficiency. We all know that many excellent scholars have written quite undistinguished and sometimes execrable English; while on the other hand, many of the masters of our tongue have had like the master of masters, "small Latin and less Greek." Perhaps the happiest products of classicism, as it reigns in the public schools, were Milton and Tennyson; but did Milton write better verse than Shakespeare or better prose than Bunyan? Or was the academic Tennyson a greater master of verbal beauty than the druggist's apprentice, Keats? Johhson had gone through the classical mill; did he write better than Goldsmith, the smatterer, or than Boswell, the fribble? Landor was a profound classic, Thackeray a very superficial one; but

* The writer of "Let youth but know," published in 1905, from a series of educational papers which originally appeared in the *Westminster Gazette.*

which was the greater master of English? Addison's prose was good, but so was Defoe's; Matthew Arnold's was no better than Huxley's; Pater's was very different from Stevenson's, but not intrinsically superior. How many Senior Classics have written better English than Jane Austen or Charlotte Bronte? What the classical method is most successful in imparting is a sort of suppleness and ingenuity in the manipulation of language, which accounts, I think, for the number and excellence of our writers of elegantly playful verse. It is to our public-school system that we owe Canning and Frere and Praed and Calverley and Locker and Lang and Learman. No one admires these cunning craftsmen more than I; but the fear we have paid, and are paying, very dear for them." "When we get rid of the idea that the difficulty of reading Greek and Latin is a thing to be specially prized for its own sake, as a mental gymnastic, we shall soon see our way to methods of teaching 'the glory that was Greece, the grandeur that was Rome.'" "Why not be content with * translations? Where the matter is everything and the manner nothing, it is absurd to waste time in reading slowly what we could with equal advantage read fast. When once we are familiar with a prose-writer's manner, we can feel it in a good translation, almost as delightfully as in the original. But poetry, we may as well recognise once for all, cannot be translated without the loss of some part of its vital essence. The translation may itself be a beautiful poem, but it is a different poem. Therefore it is essential that whoever would bring his imagination into intimate touch with the imagination of Hellas and of Rome should read in the original the masterpieces of Greek and Latin verse."

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* See "Hungarian Education," Dodd, Vol. VIII. of Special Reports on Education, on the value of translations in Girls' *Schools.*

BOOKS FOR REFERENCE.—"Education through Imagination," McMillan. "Studies in Education," Earl Barnes. "Herbart,' De Garmo. "Herbartian Psychology," Adams. "Science of Education," Herbart. "Talks to Teachers," James. "The Teaching of History and other Papers," H. L. Withers. "Introduction to Herbartian Principles of Teaching," Dodd. "Early Childhood," McMillan. "Nature Studies and Fairy Tales," Dodd. "Reform of Moral and Biblical Education," Hayward. "Moral Instruction of Children," Felix Adler. "The Teaching of Morality in the Family and the School," Dr. S. Bryant. "Psychology for Teachers," Professor Lloyd Morgan. "Fundamentals of Child Study," Kirkpatrick. "Practical Education," C. Leland. "Children's Rights," Wiggin. "Romance of a Child," Loti. "Studies of Childhood," Sully. "Studies in Education," Barnes. "The Science of Fairy Tales," Hartland. "The Study of Man," Professor Haddon. "Adolescence," Stanley Hall. "Some Fundamental Principles of Bible Teaching," Pedagogical Seminary, December, 1901. "Let youth but know," Kappa. "The Upton Letters," by T.B.

APPENDIX.

SELECTED TOPICS FROM THE CURRICULUM WORKED OUT IN DETAIL.

A.—Study of a Greek boy.
B.—A Scripture Study. Solomon.
C.—Studies in Ecclesiastical Architecture.
D.—Study of a Picture.
E.—Study of a poem of Tennyson.
F.—Study of the first Civil War.
G.—Study of a bean.
H.—Study of Beowulf.

A.—STUDY OF A GREEK BOY.

The following series of lessons was given to a class of children of eight and nine years of age. It was found impracticable to begin with the * Greek language, and to read Homer's "Odyssey" and "Iliad," in the original with these children, as was Herbart's custom with boys, but Greek life, and historical and geographical subjects connected with it, have been found to yield most fruitful results with children of about eight years of age.

These lessons were given after the children had spent about six months over the "Tale of Troy," and they were tolerably familiar with the Greek atmosphere. The main idea of the lessons was to give the children some conception of life and character in Athens and Sparta in the 5th century B.C., a very general conception, it is true, but one which would form a foundation more or less strong for future study in ancient Greek history.

The Greek boy Cleon, his training, his act of worship at the Olympic games, his little sister Thratta, his home life,

* Boys' education was too profoundly dominated by classical studies at a tender age in Herbart's time for him to do other than begin early with classical teaching.

his mother, and the Spartan boy Aristodemus—all were used to reproduce in a simple and concrete manner the life and culture of the ancient Greeks. The boy Cleon is simply a type, and for psychological and educational reasons is chosen for treatment rather than a wider subject such as the ancient Greeks. The series of lessons occupied about five weeks, three lessons of thirty minutes were given each week. The exercise Step V., 4, occupied several weeks. The teacher read passages from Merivale's translation of the "Iliad" to illustrate certain topics brought up by the children on wet afternoons when games out-of-doors were impossible. These passages were afterwards learnt by heart.

In connection with this series of lessons the children studied pictures of Greek life, drew maps of Greece, made models of ancient Greece, and each made a "line of time" to place the events.

The nature studies too were closely connected with the lessons. Some of the topics touched on were: wax, parchment, figs, almonds, wild olive, and honey.

ANALYSIS OF SCHEME OF LESSONS.

Step I.—Preparation.

Aim.—We are going to see how boys and girls lived and worked in ancient Greece.

(*a*) Where Cleon lived—Athens.

(*b*) When Cleon lived—5th century B.C.

Step II.—Presentation.

I.—Cleon, the Athenian Boy.

(*a*) Cleon's pedagogue.

(*b*) Cleon's school and what he learnt there.

(*c*) How Cleon played.

(*d*) How Cleon was dressed.

II.—How Cleon went to the Olympic games.

(*a*) Olympia.

(*b*) The games at Olympia.
(*c*) The journey to Olympia.
(*d*) The day of the games.

III.—Cleon's home, and how he was welcomed.

IV.—Thratta, Cleon's little sister, and what she was taught.

V.—Aristodemus, the Spartan boy; how he worked and played.

Step III.—Association.

(1) Comparison of Cleon and Aristodemus.
(*a*) Difference in training } Athenian aim and
(*b*) Difference in aim } training wider.
(*c*) Difference in character.
(*d*) Difference showing itself in the cities Athens and Sparta.

(2) Comparison of Ancient Greek education with the education of the present day.
(*a*) Languages. Greeks only learnt one language.
(*b*) History. The world younger, and there was less history.
(*a*) Languages. Greeks only learnt one.
(*b*) History. The world younger, there was not so much.
(*c*) Literature. Homer chiefly studied.
(*d*) Mathematics } More complex in present day.
(*e*) Sciences }

Step IV.—Formulation.

"Let knowledge grow from more to more,
But more of reverence in us dwell,
That mind and soul according well
May take one music as before
But vaster."—*Tennyson.*

Step V.—Application.

This is to deepen any impression; to amplify any knowledge, and to apply any facts the children have learned of Greek life and manners.

(1) Draw a map of Ancient Greece, showing Athens, Sparta, and Olympia.

(2) Draw a line of time showing when Homer lived, when Cleon won the crown of wild olive, and mark the 20th century.

(3) Why did Cleon not have a more costly prize? (This may be discussed with the children.)

(4) Describe the Statue of * Zeus.

(5) Tell in outline the story of Troy, with illustrations.

I.—CLEON, THE ATHENIAN BOY.

Step I.—Preparation.

Aim.—We are going to hear how a Greek boy Cleon worked and played.

(*a*) Where did Cleon live? Athens. Where is Athens? Point out Greece on a map of Europe. Teacher draws Greece in rough outline on the blackboard. Let us mark Athens. It is the capital of Greece. What do we mean by the capital of a country?

(*b*) When did Cleon live? Five hundred years before the birth of Christ. Let us mark Cleon's place in the history of the world. Teacher draws rough line of time on the blackboard. We see that Saul, David, and Solomon were dead; that Homer too had sung his stories of Troy and Odysseus and was long since dead, that Rome was not yet founded, and Julius Cæsar was not born.

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* *See* Cleon, the Greek boy, in "Ten Boys," by Jane Andrews.

Greek names are used throughout, for though until the last decade it was usual to call Greek gods by Latin names, the practice is now dead. Jupiter is not the same as Zeus, nor is Minerva, Athene. This point is always raised by students in criticism lessons. (*See* Ridgeway's "Early Age of Greece," and Miss J. Harrison's "Religion of Ancient Greece.")

Children all make a line of time, marking these events, and marking Cleon's place in red ink.

(If this step is carefully worked out it will occupy a whole lesson.)

Step II.—Presentation.

(A) *Cleon's Pedagogue.*—Cleon's father was a rich man, and all rich men at that time had slaves. What is a slave? Have we slaves now? Why not? How do you think the worth of a slave would be measured? By his ability to do things.

Some slaves could only cook and nothing else, these did not cost very much, but some were very learned men and they cost more. Cleon's father had learned men among his slaves, and when Cleon was six years old he was taken out of his mother's care, and put in charge of a learned slave. This man was called a *pedagogue*. This word means child-leader.

What did the pedagogue do with Cleon? He took him to the games and watched over him in every way so that he might form no bad habits. He also made him notice and become interested in beautiful things, and he led him to school.

Recapitulation in continued narrative by individual children.

(B) *Cleon's School and what he Learnt there.*—The pedagogue led Cleon to school at sunrise, but early as it was some boys were there before him. One was washing the benches with a great sponge, another was grinding black powder for the ink. What was the ink for? Did the ancient Greeks write on paper? What is parchment? Before they wrote on parchment what would they write on? They wrote on waxed tablets. Some of the older boys waxed the tablets for the younger boys to write on. These tablets were pieces of wood smeared over with wax. What is wax? Where does it come from? (Refer to the bees in Greece.) How would they rub out what they had written? What do you think

they would write with? Their pen was called a stylus. It was made of ivory pointed at one end and flattened at the other. ((Draw a stylus on the blackboard.) They wrote with the pointed end, and afterwards rubbed out the letters and smoothed over the wax with the flattened end. Let us make a stylus out of wood.

Cleon was only six, so he was in the lowest class. He learned to read and repeat poetry. What would he learn first? The alphabet. Did he say A B C? No, he said the letters in Greek, Alpha, Beta, Gamma, Delta. Let us learn the Greek alphabet.

Here is a story about a little Greek boy who could not learn the alphabet. His father bought 24 little slaves, and called them by the names of letters of the alphabet. When he knew the names of his little slaves, his father sent him back to school and sold the slaves.

Cleon also learned to speak his thoughts aloud, and to talk to people and make them understand him. When he passed the market place on his way to school his pedagogue used to stop and make him listen to the public speakers. What are public speakers? Have we any now? Where do they speak? (In the Houses of Parliament.)

He also learned to repeat the verses of Homer. Who was Homer? What were the verses about? About the story of Troy and the wanderings of Odysseus. When did Homer live? Mark his place on the line of time. Cleon also learned to stand gracefully, to hold his head erect, to understand the beautiful thoughts in the verses, and to repeat them clearly and well. He learned too to handle the stylus, to count and reckon, and then be studied music and singing.

Recapitulation by individual children as before.

(c) *How Cleon Played.*—When he was a little boy he had a hoop with tinkling bells round the inside of the rim. He used to play ball, leap-frog, and a game called the " brazen

fly." He used to go sometimes to the seashore and skip flat oyster shells on the blue waters.

Cleon also learned to wrestle, to box, to ride, and to run. He was trained, too, to run foot races, for every Athenian boy had to be a swift runner. Why? Because Athenian soldiers always ran into battle singing a chorus.

Recapitulation.

(D) *How Cleon was Dressed.*—Cleon wore one garment something like a shirt without sleeves called "a chiton."

Sometimes when he went on a long journey he wore sandals. What are sandals?

He never wore a hat, because Greek boys were trained to endure the hottest sunshine and the coldest weather with hardly any clothes at all. Cleon also wore earrings. Why was this? A wise man once told the Greeks that if they would have their sons grow up good men, they must put the best things in their ears. The Greeks thought gold was the best thing, so their sons wore earrings. Another wise man * told them that it was not gold, but "jewels of thought set in golden words," that was meant. (Show a picture of a Greek boy in his chiton, sandals, and earrings.)

Cleon's big brother wore a cloak as well as a chiton; this was made of an oblong strip of cloth with a purple border and tasselled corners, with a button to fasten it on the right shoulder, leaving the right arm free.

Recapitulation of the whole under following headings written on the blackboard.

(*a*) Cleon's pedagogue
(*b*) Cleon's school and what he learnt there
- 1 to read
- 2 to speak
- 3 to recite
- 4 to count
- 5 reckon
- 6 music and singing

* Pericles.

(*c*) How Cleon played
1 hoop
2 ball
3 leap-frog
4 brazen fly
5 running
6 racing
7 wrestling
8 boxing

(*d*) How Cleon was dressed
1 Chiton
2 Sandals
3 Earrings
4 Cloak

II.—How Cleon went to the Olympic Games.

(A) *Olympia.*—Olympia was in the south west of Greece. Point it out on a map. It was in a beautiful valley, and around were fields full of ripening corn, and groves full of purple grapes. Let us model the map of Greece and mark Olympia.

Olympia was a sacred place, because there was a splendid temple there built in honour of the great god of the Greeks, Zeus.

A very great sculptor, named Phidias, built this temple, and he also made a great statue of Zeus. This statue was 40ft. high—as long as the playground, and as high as the school-house.

The face, chest, arms, and feet were of carved ivory, the hair and beard were of solid gold, the eyes were of precious stones, and the robe was of gold with jewelled flowers. (Show a picture of this statue.)

Recapitulation.

(B) *The Games at Olympia.*—Every five years games were held at Olympia. These games were an act of worship to their god Zeus. The Greeks had strong and beautiful bodies, and they came to the temple of their god to show how they could run and wrestle and so use their bodies. Refer to

Cleon's education and show how carefully boys were taught to train their bodies and keep them strong and beautiful. To the Greeks it was as natural to worship their god with their bodies as it was to worship with their minds in prayer.

Recapitulation.

(C) *The Journey to Olympia.*—When Cleon was thirteen, after he had trained for the race, he went to Olympia with his pedagogue. The distance was about sixty miles. Let us mark the places Athens and Olympia on our map and model. How would Cleon go? Walk. Would he be tired? Not more than he usually was at the end of a day, because he was trained to it. Would he wear his sandals? Where did Cleon and his pedagogue sleep at night? Very likely in a cave, and in the morning they bathed in a clear stream. Then they feasted on wild figs and almonds. Sometimes on the way they stopped at farmhouses for barley cakes and honey. Then Cleon reached Olympia and saw the temple with the great statue of Zeus with the winged Victory in one hand and sceptre in the other. He saw, too, the other boys from Athens, but he knew he could beat them in the race, for he had beaten them many times. There were some strange-looking boys from Sparta, and Cleon wondered if he could beat these boys also.

Recapitulation.

(D) *The Day of the Games.*—The day began with a sacrifice of ten bulls to Zeus. Do we offer sacrifices of animals now? Why not? Then the priest prayed, and afterwards the people prayed altogether. Here is one of the prayers: "Zeus, our god, give unto us whatever is good, whether we ask it of thee or not; whatever is evil keep from us, even if we ask it of thee."

Then the games began, and the boys' race came first. Four boys stood in a line, and at a signal given darted off, after casting aside their chitons that they might run more easily.

The victor is one of Cleon's friends.

Then four other boys run, and a strange looking Spartan boy named Aristodemus wins. Cleon wins the 3rd race, and another boy the fourth.

All the boys having run, the four victors had to run a final race for the prize.

At a signal they start and race like the wind, Cleon and Aristodemus quickly outstrip the others, and when the goal is reached the Spartan boy is just one pace behind Cleon.

So Cleon wins the prize.

What do you think the prize was ?

Only a wreath of wild olive ? What is olive ? But Cleon is very proud of it, and his name is inscribed first on the list of victors, for in the games the first place was always given to the boys.

Recapitulation of the whole under the following headings written on the blackboard.

(*a*) Olympia
1. South west of Greece in a beautiful valley.
2. The temple
3. Statue of Zeus.

(*b*) The games at Olympia
1. Held every five years
2. An act of worship to Zeus.

(*c*) How Cleon went to Olympia
1. With his pedagogue
2. Walked
3. Slept in caves and ate wild figs and almonds
4. Saw the Spartan boys.

(*d*) The day of the games
1. Sacrifice of 10 bulls
2. Prayers to Zeus
3. The boys' race
4. The crown of wild olive.

III.—The journey home, what Cleon's home was like and how he was welcomed.

IV.—Thratta, Cleon's little sister, and what she was taught.

V.—Aristodemus, the Spartan boy, how he worked and played.

These points were each worked out in detail, occupying about eight lessons, before the teacher touched on Step III., the association.

Step III.—Association.

(I) Comparison of Cleon, the Athenian boy, with Aristodemus, the boy of Sparta.

(A) *Difference in Training.*—Cleon's mind trained equally with his body. Refer to details of Cleon's education.

Aristodemus had no other instruction for the mind beyond music.

(B) *Difference in Aim.*—The Athenians wished to make their boys strong, wise, and beautiful. The Spartans cared chiefly to have them strong. The Spartans only aimed at producing a nation of soldiers.

(C) *Difference in Character.*—The Spartans taught their boys to do many things that we should call bad. They held cowardice to be the greatest sin of all. In other cases the sin lay in being found out. Refer to the story of the Spartan boy and fox.

(D) *Difference Showed Itself in their Cities.*—Athens was a beautiful city. (Refer to its buildings, show pictures.)

Sparta very plain and unpretentious, no fine buildings.

These points were carefully discussed with the children *in very* simple language.

(2) Comparison of Greek education with the education of the present day.

What kinds of things do we learn in our schools which the Greeks did not learn ?

(A) *Languages : French, German, Greek, Latin.*—Why ? Refer to map of England and map of Greece. Show how we come into communication with other nations. Why do we learn Greek and Latin ?

(B) *More History.*—Refer to line of time and count the centuries from the time of Cleon to the present day. So much more history has happened.

(C) *More Literature.*—The young Greeks recited the grand verses of Homer, but other great men have written literature since then.

(D) *More Arithmetic and Mathematics.*

(E) *More Science.*—The world is older and there is more to learn.

(F) *Games.*—We have games too, but there are so many other things to be learned in school that we cannot give so much time to them.

Step IV.—Formulation.

" Let knowledge grow from more to more,
But more of reverence in us dwell,
That mind and soul according well
May make one music as before,
But vaster."

Step V.—Application.

(1) Draw a map from memory of ancient Greece, showing Athens, Sparta, and Olympia.

(2) Draw a line of time showing when Homer lived, when Cleon won the crown of wild olive, and mark the 20th century.

(3) Why did Cleon not have a more costly prize ?

(4) Describe the statue of Zeus.

(5) Let the children tell in outline the tale of Troy, which was the poem Cleon learned at school.

The teacher illustrated by passages from * Merivale's translation of the Iliad, which the children learned by heart, for example:

(A) *The Muster of the Greeks.* (Vol. I. p. 39.) Passage where Agamemnon—

"bade the criers with shrill proclaim his stout commandment bear
And call the hosts to battle" &c. For
"Athene fired their hearts with martial rage and made them bold and strong,
To combat without rest or truce, to combat late and long."

(B) *Combat between Paris and Menelaus.*—How Aphrodite snatches away Paris before defeat. (P. 72.)

"Now in the measured war-lists they cleared the middle space."

(C) *Description of the Two Armies Meeting*—(p. 92) &c.
"And as an ocean billow on the far resounding shore."

(D) *Achilles Hears of the Death of his Friend*—(Vol. II. p. 136.)

"Ah! son of valiant Peleus
Dead lies the brave Patroclus."

(E) *Combat of Achilles and Hector*—(p. 226).

"No more, thou son of Peleus, from fight will I retreat."

This last was taken on wet afternoons instead of games, and was greatly appreciated by the children, some of them learned to recite whole pages of the poem.

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* Chapman's translation of the Iliad is also valuable. "The Iliad of Homer" translated in prose by Lang, Leaf, and Myers, is *recommended.*

B.—A SCRIPTURE STUDY.

The Life of Solomon.

The following lessons were given to a class of children of 12 and 13 who had previously studied in some detail the life of David.

Analysis of Scheme of Lessons.

Step I.—Preparation.

Aim.—We are going to see how David's son became the wisest, greatest, and richest King of Israel, yet in the end fell from the goodness of his father.

Let the children discuss which of David's sons was likely to succeed him.

Step II.—Presentation.

I.—Solomon's Choice.
- (*a*) Solomon's difficulties.
- (*b*) Solomon's alliances.
- (*c*) Solomon's dream.
- (*d*) The result.

II.—Building of the Temple.
- (*a*) The material.
- (*b*) The building.
- (*c*) The dedication.

III.—Solomon's Greatness and the End of his Days.
- (*a*) Visit of the Queen of Sheba.
- (*b*) Solomon's fleet.
- (*c*) Solomon's fall.

Step III.—Association.

Compare with Saul and with Samson.

Step IV.—Formulation.

"Thou shalt love the Lord thy God with all thy soul, with all thy heart, and with all thy mind."

"What shall it profit a man if he gain the whole world and lose his own soul."

Step V.—Application.

(1) How does the life of Solomon furnish us with an example?

(2) How does it serve us as a warning.

THE LIFE OF SOLOMON.

AIM.—We are going to see how David's son became the wisest, greatest, and richest King of Israel, yet in the end fell from the goodness of his father.

I.—"SOLOMON'S CHOICE."

STEP I.—PREPARATION:

Which of David's sons was likely to succeed him? Who was the favourite? Why could not Absalom reign? Eldest son? (Remind class that in English history William Rufus succeeded to the throne, though he was not the eldest.) Was David himself the eldest son? Draw from the class:

1. Probably the son of the favourite wife would be chosen.
2. There would be much opposition
3. The help of David's chief counsellors would be needed.

STEP II.—PRESENTATION:

Concentration (a): Solomon's Difficulties.

(*a*) Adonijah's claim. (*b*) Joab's opposition.

Draw from class that one of Solomon's brothers was quite likely to oppose him.

Would Adonijah have been powerful alone?

Who had crushed Absalom's rebellion?

Reflections: Joab then was too powerful. David also had warned Solomon against him. What would the King do? Let class judge of the morality of the action, balancing Joab's services to David against his deeds of violence.

Compare with Godwin and Warwick.

Concentration (b): Solomon's Alliances.

Solomon married Pharaoh's daughter.

In what way could the young King strengthen himself on the throne?

Whose alliance would be useful?
How could the friendship be secured?

Concentration (c): Solomon's Dream.

The Lord appeared to Solomon in Gibeon, and asked him to choose a gift. Solomon chose wisdom to enable him to judge the people. Let class point out:—

1. That Solomon had removed his worst enemies.
2. That he had made a strong alliance.

What more was needed?

God said to Solomon: What shall I give thee?

Let class suggest what he might choose.

Riches—Why?

Power—To subdue his enemies.

What else would a King need?
Remind class that he was young and inexperienced.
Wisdom also needed—Why?

Read Solomon's answer:

What does it show?

1. That he had not too high an opinion of himself.
2. That he wished to be a good ruler.
3. That he knew the best way to become one.

Read the answer to his request:

Class will notice that Solomon thus got the other possible blessings also. What text does this suggest?

Reflections: Would he have chosen wisdom in his dream if he had not cared for it in his life? Point out that the other gifts did not necessarily follow. Draw from class that even if Solomon had only obtained wisdom he would have made the best choice. Contrast with the choice of Paris.

Concentration (d): The Result.

Solomon's judgments became famous.

Why had he chosen wisdom?
What then would follow?
Tell briefly the story of his judgment in the case of the two women.
What does the story show?

Recapitulate with Blackboard Outline.

II.—"BUILDING OF THE TEMPLE."

AIM.—We are going to hear what use Solomon made of his wealth.

I.—PREPARATION:

Let class suggest what he might do, *e.g.*, He might build himself palaces. He might raise great armies, &c. How had he obtained the wealth? What might he do to show his gratitude? Who had wished to do the same?

II.—PRESENTATION:

Concentration (a): The Material.

Solomon built a great temple, getting the help of Hiram, King of Tyre, who supplied him with cedar wood from Lebanon.

What would be needed for a temple?

Point out position of Lebanon.

If Solomon wanted Hiram's help, what must he do first? Explain that Hiram was also a good friend of David, and so would be glad to help his son.

1. Hiram supplied men to hew timber.
   How would the timber be obtained?
2. It was to be sent down to the sea and conveyed on floats to Solomon.
   Show from map that it was best to float it down by sea.
3. Solomon paid wheat and oil to Hiram in return.
   What could Solomon give in exchange?
4. There was also a levy of Israelites.
   Explain the levy. Point out that it shows the king's methodical spirit.

Concentration (b): The Building.

Timber hewn and stone shaped at a distance, and then put together in silence.

Read the verse describing this: I. Kings, vi., 7.

What kind of spirit does it show?

Temple made of stone, overlaid with cedar-wood on the inside, and then covered with gold.

Let class suggest this arrangement. How could it be adorned? Show a rough sketch of the temple.

[More detail may be given according to time taken.]

Solomon adorned the Temple with gold and olive-wood, beautifully carved into cherubim, palm trees, and flowers.

Seven years taken.

What does this show?

1. He gave the very best.
2. There was no haste.

Reflections: Compare with the building of the mediæval cathedrals. Best possible work given, showing that they felt it was being done for God. (The same children were studying Ecclesiastical Architecture as sketched in the next series of lessons.)

Concentration (c): The Dedication.

1. The ark and the holy vessels were brought from the Tabernacle.
2. The glory of the Lord filled the holy place.
3. Solomon dedicated the Temple to the Lord, and prayed for His favour.

When the Temple was finished, what would be placed in it?
Where had they been?
What would this show?
Read through the prayer, or the most characteristic verses.

Make a list of the chief points in Solomon's prayer:

1. That God's presence might be in the Temple.
2. That God would judge His people in righteousness.
3. If drought, famine, or pestilence came upon the people. that God would hear their prayer for deliverance.
4. That God would hear the stranger's prayer.
5. If the people, by their sin, fell into the hands of their enemies and were carried away captive into strange lands that God would hear and restore them when they repented.

Solomon then blessed the people and offered sacrifice.

After a great feast, he sent them away.

What else was there to do?

Draw from the class that on such an occasion there was great feasting and rejoicing.

Recapitulate with Blackboard Outline.

III.—"SOLOMON'S GREATNESS AND THE END OF HIS DAYS."

AIM.—We are going to hear how Solomon's fame spread through many countries, yet he ceased to fear God as he had done at first.

I.—PREPARATION :

Ask class what effect Solomon's wealth and wisdom would have on other nations. What would they wish to do ? Show that other alliances might be made—perhaps by marriage. In what way had Hiram helped Solomon ? Draw from class that Hiram's fleet might be used further. How would this extend the knowledge of Solomon's greatness ?

II.—PRESENTATION :

Concentration (a) : Visit of the Queen of Sheba.

The Queen of Sheba, hearing of Solomon, came to visit him.

Draw from class that other sovereigns would come to visit Solomon. [Refer to Queen Victoria's Jubilee.]

Why would they come ?

Tell the story of this Queen's visit, pointing out the position of Sheba. What would she bring with her ? [Refer to our Queen's visitors again.]

What would she want in return ? How would she feel after seeing all Solomon's wonders ? Read to the class her praise of him.

Concentration (b) : Solomon's Fleet.

Solomon and Hiram sent a fleet to Ophir which brought back many precious things.

Draw from the class that Tyre, being a sea power, would have ships. Where would they trade ?

Now Solomon was Hiram's ally : therefore they might share in the trading expeditions.

What advantage could Solomon offer in return ? Show his means of access to the Red Sea.

To what places could a fleet go from there ? Show how a fleet could get to India, East Africa, &c. Point out Ezion-Geber, the head quarters of the joint fleet, and explain how it went to Ophir—a rich eastern country—to obtain gold, ivory, apes, peacocks, &c. (Draw maps of the routes.)

What country might it be ? (Ceylon perhaps, or Eastern Africa. Mention recent guesses as to the latter.)

Reflections : Draw from the class that all these expeditions would make Solomon richer and more famous. How would they advantage his subjects ?

Con-entration (c) : Solomon's Fall.

At the end of his days Solomon's many wives led him into idolatry, so that he no longer served God as before.

Draw from class that Solomon might form alliances by marriage. Would his wives worship God as he did ? What then would he do ? Obviously, he might either teach them his religion or let each follow her own. Supposing he took the latter course, what danger was there ?

" And Solomon did evil in the sight of the Lord," &c.

Explain how he fell into idolatry.

Then after a forty years' reign he died, and was buried in David's city.

Reflections : Was it then altogether a successful life ? Draw from class that though Solomon attained great things, yet in the end his life is a disappointment.

STEP III.—ASSOCIATION :

Compare with Saul, another king whose reign opened with much promise, and who fell through not serving God with his *whole* heart. Remind class how he wanted to combine self-interest with obedience. Refer to Samson also—how he prospered while he obeyed God fully, but was led astray by Delilah. Draw from the class how these men had a great deal of good in them, and great possibilities—how they accomplished much and yet fell. Point out the difference : how Solomon never fell so far as Saul, and on the other hand we do not hear of his repentance like Samson's. Yet the lesson is similar.

STEP IV.—FORMULATION :

Let the class themselves state the lessons to be learned from Solomon's life.

Finally one might embody the answers in a suitable text—the point being that we should serve the Lord fully, like David.

" Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

This text might also be mentioned :

" What shall it profit a man if he gain the whole world and lose his own soul ? "

STEP V.—APPLICATION :

Connect these lessons with the children's own lives.

(A) In what way can we copy Solomon ?

By being chiefly anxious to obtain greater wisdom.

By recognising that we are weak and ignorant, and have much to learn.

By trying to give our best in God's service.

(B) Taking his life as a warning, dwell upon two points :

Solomon's heart was turned from God, Why ?

1. Perhaps by thinking too much of increasing his material prosperity.

2. By being led astray by others.

Show how we may set our minds too much on getting on in the world ; and again that we are apt to follow the example of others to do certain things we think wrong because every one else does them, or to speak lightly of things sacred to us, when with those who care little for them.

BLACKBOARD SKETCHES.

Those who neglect this aid to teaching lose one of the most powerful methods of *illustrating* lessons, *varying* their mode of presentation, and *resting one sense by using another*. The value of Blackboard drawings, over ready-made illustrations, lies in the fact that the picture *grows* under the eye of the class, that special points may be made prominent as desired, and that irrelevant features are omitted. Teachers are recommended to think out their Blackboard illustrations, to practise them beforehand, to make use of brightly coloured chalks, and to make a frequent practice of calling upon members of the class to assist in the Blackboard drawing.

The invention of elaborate and fanciful lesson-plans has not been recommended Their utility is doubtful. The Board should be in constant use during a lesson for the momentary illustrations that arise. It is also an excellent plan to *build up* a summary of the lesson as it proceeds, for the final revision, or to make such an outline during the recapitulation.

BLACKBOARD SUMMARIES FOR RECAPITULATION.

LESSON I

I.—SOLOMON'S DIFFICULTIES:

(*a*) Adonijah's Rebellion.
(*b*) Joab's share in it.

II.—SOLOMON'S ALLIANCE:

Marriage with Pharaoh's daughter.

III.—SOLOMON'S DREAM:

The Lord appeared to Solomon at Gibeon and let him choose a gift.

Choice of wisdom, showing:
(*a*) Solomon's modesty.
(*b*) Solomon's desire to rule well.
(*c*) Solomon's good judgment.

IV.—RESULT:

Solomon's judgments became famous.

Sketch map showing position of Gibeon, Gihon, &c.

LESSON II.

I.—Solomon determined to build a temple.

II.—Hiram, King of Tyre, his ally, supplied cedar wood from Lebanon.

III.—The temple was made of hewn stone and cedar wood, and adorned with gold and carving.

IV.—Solomon dedicated the temple to the Lord and prayed for the people.

V.—They feasted and rejoiced and went away.

Sketch map
of
Palestine, showing
Lebanon
and illustratng the probable
method of transporting tim-
ber thence to Jerusalem.

LESSON III.

I.—SOLOMON'S GREATNESS:

(*a*) Visit of the Queen of Sheba.
(*b*) His fleet and trade.

II.—SOLOMON'S FALL:

"Solomon did evil in the sight of the Lord."

Compare Saul,
Samson,
and Solomon.

"Thou shalt love the Lord thy God with *all* thy heart."

III.—We may copy Solomon in
three things.

We may take from his life
two warnings.

Sketch map
showing coast of S.W. Asia and E.
Africa, illustrating possible routes
of Solomon's ships and suggested
position of Sheba, Ophir, &c.

C.—STUDIES IN ECCLESIASTICAL ARCHITECTURE OF THE MIDDLE AGES.

(*See* Curriculum, Class IV., Norman and Gothic Architecture.)

The following lessons were drawn up by a student working for the Elementary Teacher's Certificate and the Secondary Teacher's Diploma. The whole set of lessons were actually given in a class of the writer's school in 1903. The pupils were about 13 years old. Afterwards the student adapted the course and gave the lessons to a class of girls of 15 and 16 in a High School. The studies as they stand represent the Student's notes handed in to the Examiner for the Elementary Teacher's Certificate, and Topic IV., marked with an asterisk indicates the subject actually dealt with in the examination lesson. A good deal of drawing was done in connection with the lessons both by the pupils in their drawing books and note books, and by the Teacher herself on the Blackboard. The manner of dealing with the subject was naturally somewhat cursory. It was wished to give the children a clear idea of the different stages of architectural development, while not sacrifying interest to technicality. It was hoped that these lessons would—

1. Broaden the children's interests by directing their observation to the interpretation of old buildings.
2. Deepen their appreciation of the connection between mediæval history and mediæval national life.
3. Cultivate the æsthetic imagination, and open the children's eyes to the recognition of beautiful forms.

Constant communication with the children on various school journeys after the lessons were given, convinced the writer that these aims had been to some extent realised.

The immediate purpose of the scheme of lessons was to prepare the children to see intelligently the old churches of

Lancashire, Derbyshire, and Cheshire, and on many occasions during school journeys, the writer was struck by the children's intelligent appreciation of the churches visited. The contemplated visit to Chester Cathedral which was to be the final goal of the lessons never took place.

ANALYSIS OF GENERAL SCHEME OF STUDIES.

SEVEN TOPICS FOR A SERIES OF LESSONS.

The first four topics worked out in detail.

Introductory (Egyptian), Greek, Roman, Early Christian.

I.—Highest examples of architecture.
How European architecture developed.
Egyptian —— *Greek—Roman.*
How and why the cruciform cathedral developed from the Roman Basilica.

Romanesque and Norman.

II.—*Romanesque* Architecture. The *Norman* style as its latest phase.
Various styles—their sequence.
Characteristic features to be looked for.
Norman style.

Norman.

III.—The *Norman* style, with indication of the transition, pillars, arches, vaulting. Of the latter, problem unsolved. How "Gothic" builders solved it. Ornament—various kinds.

Gothic—1. Early English.

* IV.—Beginnings of GOTHIC. How from the Norman developed the *Early English*, showing in all characteristic features (pillars, arches, vaulting, windows, &c.), greater skill and greater refinement.
Ornament—comparison with Norman.
General characteristics.

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* The lesson given before the Inspector.

ii. Decorated. V.—Transition to the *Decorated* style.

Very gradual. Differences to be found in (1) ornament, (2) style of windows.

Vaulting becomes elaborate.

Comparison with preceding styles.

iii. Perpendicular. VI.—Waning of Gothic Architecture. The *Perpendicular* style. Decay in (1) ornament, (2) mouldings, (3) windows.

The one good—magnificent towers.

A suitable style for domestic architecture.

VII.—General recapitulation.

Topic I.—Introductory.

(This occupied two lessons of 50 minutes each.)

Introductory to General Scheme.

Aim.—To go back to the beginnings and find out how our English cathedrals came to have their present form.

Step I.—Preparation.

Highest Examples of Architecture. What are the most beautiful buildings in our country?

(Churches and Cathedrals.)

The highest examples of architecture that we possess.

So all over the world. Why?

(Because men put their hearts into the building of them.)

In all ages people spend their highest energies on what they deem of most worth. Church architecture an expression (only one form of expression) of religious feeling. The artistic side. Architecture the art of building—beautifully.

(These details were obtained from children by judicious questions, and afterwards formulated by one of them in connected narrative.)

Step II.—Presentation.

(a) The World's Great Architects—i. Egyptians. ii. Greeks. iii. Romans.

Among the earliest of nations to have a great architecture—the Egyptians. After them the greatest—the Greeks. Later than the Greeks, less than they, the Romans.

[The Parthenon shown (photograph) (1) restored, (2) as it now is. Explained. Afterwards a Roman temple shown.]

Show how the Romans conquered Greece and carried off her treasures. Copied her architecture. What the temples were for—shrines of deities.

Imitation, Good and Bad.

In pre-Christian Rome—temples similar to Greek temples. Imperfect imitation. Imitation not bad in itself. Contrast between parrot-like repetition and intelligent imitation, which inspires with fresh ideas. Recapitulation in connected narrative from the children.

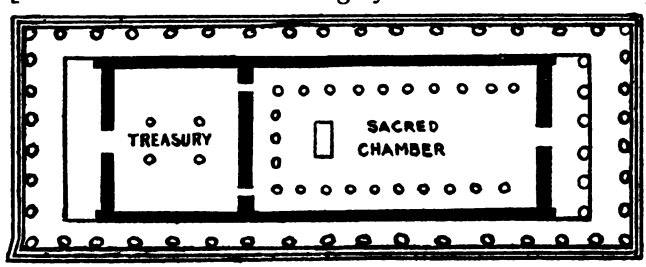
(b) Development of Christian Churches.

The development of European churches—Christian churches? Obviously not from Greek or Roman temples.

[Constable's Salisbury Cathedral was placed in view of the class, also smaller representations of English cathedrals.]

This is clearer still if we consider the plan of a Greek temple.

[Plan of the Parthenon roughly drawn on the board.]



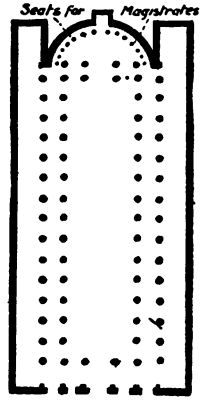
Plan of the Parthenon.

Why not imitated ?

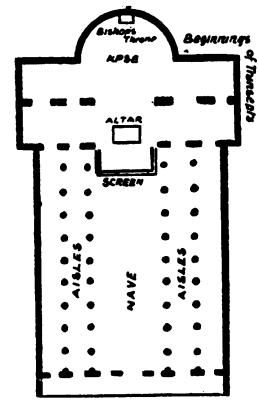
(Because no place for a congregation.)

Peculiarities of Greek worship.

For Christian worship, needed—space for a large congregation. So, after the period of the catacombs, and after Christianity had become the recognised religion of Rome—a building found ready to hand—the basilica or law-court.

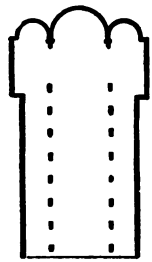


Plan of the Basilica Ulpia.



St. Paul's Outside the Walls
(Example of early Christian Church).

Next development—began to build chapels off the transepts.

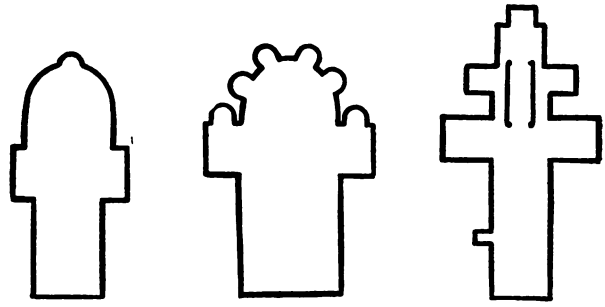


Early Christian Church.

As time went on, more room was needed for the officiating clergy. The *apse* was therefore lengthened.

At the same time the altar was removed to the East end of the church. Why was this done ? For the same reason as that for the lengthening of the apse. Transepts grew out.

Final development may be seen in the plan Salisbury Cathedral—centuries later than of St. Paul's outside the walls. Significance of the cross shape.



Plan of Amiens Cathedral. Notre Dame du Port. Salisbury Cathedral.

[The above plans, roughly drawn on the blackboard, were copied by the children in their note-books.]

Recapitulation of the manner in which the plan of Christian churches developed.

Adaptation of the Basilica plan to the needs of a Christian Church by means of

lengthening of apse,
widening of transepts,
addition of small chapels.

Minor alterations, later—removal of altar to East end of church; and in England, often square instead of apsidal East end.

Home Work.—(1) Why do we take cathedrals and other places of worship as examples of architecture? (2) Show how the cruciform cathedral was developed from the Roman Basilica.

TOPIC II.—ROMANESQUE AND NORMAN.

(Two lessons of 50 minutes each with extra time for children's drawing.)

**Aim.*—To find out something about Norman architecture and its characteristics.

* Parker's "A.B.C. of Gothic Architecture" is a help to the Teacher.

Step I.—Preparation.

Recapitulation of the chief points of Lesson I., by means of questions and answers. General recapitulation from one child or reading aloud to the class one of the answers set for Home work.

Step II.—Presentation.

(a) Growth of Romanesque Architecture.

After the Roman period, another style of architecture slowly grew out of the Roman—and to this, for the reason that it took the Roman for its model, has been given the name of

ROMANESQUE ARCHITECTURE.

spread over Europe—before and after the Barbarian Invasion—lasted from the fourth till the middle of the 12th century A.D. Out of it grew the "Norman" style—really the last phase of Romanesque.

GENERAL RECAPITULATION WITH BLACKBOARD SKETCH.

(Teacher writes the table on the Blackboard.)

I.—*Egyptian.*
II.—*Grecian.*
III.—*Roman.*
IV.—*Romanesque.*

This style prevailed in Europe from the fourth till the middle of the 12th century A.D.

The Normans brought it to England with them in the eleventh century—and to this stage in its development we give the name of Norman Architecture.

(Children enter these details in their note books.)

(b) Gothic and Decorated Styles.

English Styles
1. Early English—12th and 13th centuries.
2. Decorated—14th century.
3. Perpendicular—15th century.

After the Gothic, the Renaissance style, from Italy. After that, mixture of styles. General discussion of these styles and an outline entered in children's note books.

Details of (c) Norman Architecture. A development of the Romanesque style which succeeded the Roman in Europe. In Norman buildings we find often a square East end instead of the rounded apse (this in England, however, not France).

Features of Norman architecture were studied in photographs of Durham Cathedral, Iffley Church, the Crypt at Canterbury, Old Norman Arches, Newhaven Church, Sussex.

(These were carefully examined by the children, and placed in the class-room for leisurely study before the next lesson.)

Step III.—Association.

What strikes you particularly about all these examples?

Pillars, arches, &c., are very massive and thick and heavy. Pillars massive and low. What would be the characteristic features which would indicate the style to which any building belonged?

[Suggestions taken and afterwards re-arranged in order of constructive importance as follows.]

CHARACTERISTIC FEATURES.

1. Form of Pillars.
2. Shape of Arches.
3. Kind of Vaulting.
4. Kinds of Ornament.

[The above copied in note-books, with bits of drawing to illustrate.]

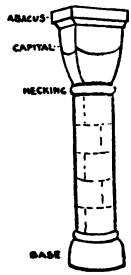
Form of pillars in churches examined? (Low and massive.) Shape of arches? (Rounded.)

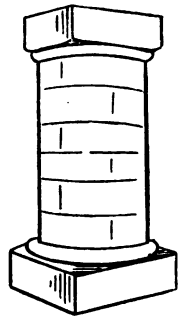
Step IV.—Formulation—or Concise Description of the Norman Style.

"Massive arches, broad and round
On ponderous columns, short and low."

[This quotation copied and learned by the children.]

Norman pillars—These examples drawn in children's note books to illustrate quotation.





Step V.—Application.

Examination and identification of various examples of Norman architecture from buildings, pictures and photographs.

[After this follows introduction to the problem of Norman vaulting—how the Romans managed it with concrete lids—no lateral thrust—how the Normans tried to manage it with thick heavy walls to resist the tremendous lateral thrust of their barrel vaults—and how nevertheless they failed—Collapses.]

STEP III.—NORMAN AND GOTHIC VAULTING AND NORMAN ORNAMENT.

Aim.—(1) To trace the development from Norman to Gothic vaulting. (2) Norman ornament.

Step I.—Preparation.

Recapitulation of chief points of Lesson II., particularly

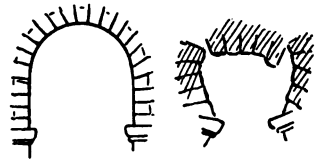
with regard to Norman arches. Children draw Norman arches on blackboard.

Step II.—Presentation.

(a) Norman Vaulting Unsuccessful.

Norman Vaulting. — Round-arched, barrel vaults. Norman builders unsuccessful in all but narrow vaults. What often happened ?

Collapse of vault through over-pressure. Arch would give way and fall outwards.



Possible remedies ?

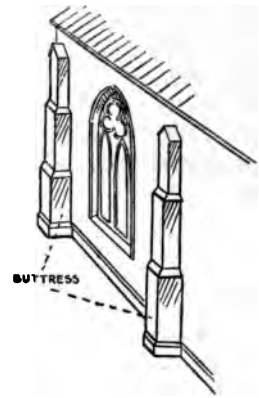
(1) Thickness of wall (supplied by Norman builders), or

(2) Supports against the sides of the arch.

(b) Transition to Gothic Vaulting.

The Gothic builders solved the problem by giving the required supports—the buttress.

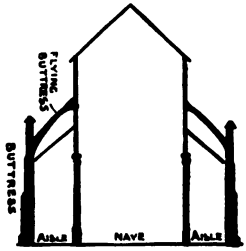
i. The Buttress.



[Diagram roughly drawn on the board].

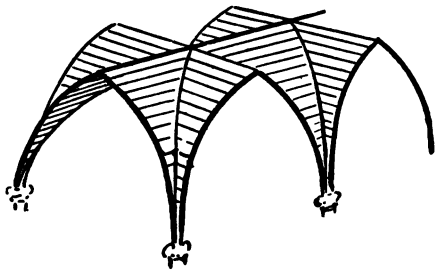
Buttresses against the outer sides of the arches.

Another help ?



ii. The Pointed Arch. Use of the pointed arch—less of a lateral thrust.

iii. The Skeleton of Stone. The Gothic builders did more, instead of building their vault in one heavy round mass, they built a strong, well-supported skeleton of stone.



iv. Result. The weight falling at special points. Buttresses also. A system of "concentrated strains and balanced thrusts." By these means, Gothic builders solved the problem of vaulting which the Normans had not been able to manage.

Recapitulation of

(1) Norman pillars.

(2) Norman arches.

(3) Norman—and Gothic—vaulting needed to complete the formula— ?

Children enter details and sketches in note books.

NORMAN ORNAMENT.

Many different kinds.

(c) Norman Ornament. Blackboard drawings of the chief types of Norman ornament—

zigzag,
lozenge,
billet,
nail-head,
star,
beak-head.]

Also pictures and photographs of various ornaments, visits to churches.

Ornaments occurred more in late than in early Norman work.

Full of life and vigour.

Ornament in mouldings.

Step III.—Association.

This consists of examination of Photographs and Illustrations.

[Illustrations of Norman doorways passed round the class. Children comment on kind of ornament.]

Carved with the axe and not with the chisel. Roughly.

Children's comments discussed and finally formulated on the Blackboard.

Step IV.—Formulation.

Chief features of the Norman style—

Norman pillars.
,, arches.
,, vaulting (Gothic also).
,, ornament.

Way prepared for the Early English style.

Step V.

(1) Children are required to draw from memory Norman ornament, arches, and pillars.

(2) To identify the Norman element in churches visited.

Topic IV.

Early English Architecture.

Aim.—To observe the transition from the Norman to the Early English style, and then compare the two.

Step I.—Preparation.

1. Recapitulation of the characteristics of Norman architecture—

Its period—11th and 12th centuries.

General description—

"Massive arches, broad and round,
On ponderous columns, short and low."

Characteristic features which show to which style a building belongs—

Pillars.
Arches.
Vaulting.
Ornament.

[Plan drawn for blackboard summary.]

2. Recapitulation of the transition from Norman to Early English vaulting, with diagram on blackboard.

Buttress—pointed arch—skeleton of stone. Groined instead of barrel-vaulting.

Step II.—Presentation.

(a) Walls and Windows.

Effect of the new kind of vaulting. The weight falls only on special points of the stone framework, and the outward pressure of each

set of arches is counteracted by a buttress, what effect will all this have on the thickness of the *wall-space* between the arches ?

Will it need to be so thick ?

One effect, therefore, much lighter masonry.

(b) Windows. Another effect—with regard to *windows* ? Could be made much larger.

Windows—*Norman*, often insignificant.

Early English, larger, more important.

Decorated, still more beautiful.

Perpendicular, larger but less beautiful.

Norman windows—round-headed.

[Sketch on board.]

Early English—what shape ?

Pointed, like the arches—lancet-shaped.

[Lancet window drawn. Illustrations passed round.]

At first, single. Then many grouped together, *e.g.*, the Five Sisters at York.

Then two or three united under one arch.

(Diagrams drawn and photographs examined.)

The piercing of the " tympanum."

Pieced spaces cusped.

(c) Window-tracery. Rise of *window-tracery*—(1) " Plate," (2) Dark bars against the light.

[Picture of St. Herbert's Chapel passed round, to show window-tracery.]

Stained glass and its glories.

Recapitulation. *Recapitulation* by questions—

(1) Connection between vaulting and change of windows.

(2) Shape and size of windows. Tracery.

(Note book summaries and drawings.)

(d) Pillars and Arches.

Pillars.

Norman—thick and massive.

[Two illustrations shown, on one of which are Norman, on the other Early English pillars. The children point out which are which and why.]

Differences between Norman and Early English piers ?

Early English clustered.
tall.
slender.

Arches : pointed.

Pillars, arches, vaulting, windows, having been reviewed, there remains ornament.

(e) Ornament.

Norman ornament ?

Billet, beak-head, lozenge, zigzag, &c.

(1) Mouldings—"Dog-tooth."

All in mouldings. Here, only *one* kind of Early English ornament to be noticed—

Dog-tooth.

[Draw and explain. Picture to be shown.]

(2) Capitals—Stiff-leaf Foliage.

But apart from mouldings, another and very characteristic form of Early English ornament—

Stiff-leaf foliage—the capitals.

Norman capitals—cushion-shaped, convex.

Early English—bell-shaped, curve inwards and out again—concave.

[Drawings of both Norman and Early English capitals are placed before the children.]

Which the most beautiful ?

Peculiarity of the stiff-leaf.

List complete, save for mouldings.

Recapitulation with drawings.

Step III.—Association.

Comparison on Blackboard.

	NORMAN.	EARLY ENGLISH.
1. Pillars ..	Low and massive.	Tall and slender. Clustered.
2. Arches ..	Round.	Pointed.
3. Vaulting ..	Often barrel-shaped, round-arched.	Grained, on pointed arches.
4. Windows ..	Round-headed.	Long and lancet-shaped, later on two or three under one arch. This gives rise to window-tracery.
5. Ornament..	Zigzag, lozenge, &c., in mouldings.	Dog-tooth ornament in mouldings.
	Convex capitals, much enriched in various ways.	Stiff-leaf foliage — concave capitals.

Step IV.—Formulation.

Brief description of an Early English cathedral, as a whole given orally by a pupil.

Shape—beauty of spire.

Interior—view down the nave, forest avenue, lighted by the great East window and the tall lancets at the side.

Roof—vault.

[Pictures drawn of York choir, Lincoln choir, Canterbury choir.]

To summarise the whole, an extract is then read from Phythian's "Story of Art in the British Isles," pp. 82–83, describing the Gothic Cathedral.

Step V.—Application.

(1) Write an Essay on a Gothic Cathedral.

(2) Visit of a Cathedral and identification of styles of various parts.

The other lessons followed in due course.

D.—A STUDY OF A PICTURE.

DANTE'S DREAM

This is one of a series of lessons arranged for girls of fourteen and fifteen (see Curriculum, Class III). The pictures selected were by modern English painters, Watts, Rossetti, Burne-Jones, and Maddox-Brown. The class were reading selections from modern English poets at the same time.

ANALYSIS.

Central idea.—To find out the meaning of the picture.

Step I.—Collect children's ideas of Dante and his time.

„ *II.*—(A) Description of picture.
(B) Explanation of Latin motto.
(C) Extracts from "The New Life."

„ *III.*—Associate Rossetti's picture with Dante's description of his dream.

„ *IV.*—Beauty of feeling and sound in Dante becomes beauty of form and colour in Rossetti.

„ *V.*—Write a description of the picture.

Step I.—Preparation.

Aim.—To find out the meaning of Rossetti's picture.

Find from what the children have learnt of Dante in their literature, that he was a great Florentine poet who lived c. 1300, and wrote "The Divine Comedy." His ideal of beauty and purity he found in the person of Beatrice, whom he met first at the age of 9, and who died when he was 25.

Step II.—Presentation.

(A) *Description of Picture.*—Place the picture on an easel and let the pupils look at it for five minutes. Ask them to say what they see in it. Explain allegorical details, and discuss the whole picture, figures, grouping, &c., then let one child give a connected description of the picture. Thus: "Dante is led by the winged figure of Love to see his lady as she lies dead. As he reaches the bier, Love leans over Beatrice with a kiss which Dante has never given her. Two dream-ladies hold a pall, full of may-bloom, over Beatrice, ready

let it cover her for ever. The scene is in a chamber of dreams, strewn with poppies, and through the staircases are seen two birds, emblems of the presence of Love; bells are tolling for the dead, and beyond is seen the city of Florence.

(B) *Explanation of Latin Motto.*—Explain the Latin inscription *Quomodo sedet civitas solita*—a version of Lamentations I.: "How doth the city sit solitary, that was full of people! how is she become as a widow"! &c.

(C) *Readings from "The New Life."*—Tell the children that the artist did not invent the scene, but took it from a work of Dante's called "The New Life," in which he tells of all his love for Beatrice. Read to them what Dante says about his dream of the death of his lady.

"Then Love said: 'Now shall all things be made clear;
Come and behold our lady where she lies.'
These 'wildering fantasies
Then carried me to see my lady dead,
Even as I there was led,
Her ladies with a veil were covering her;
And with her was such very humbleness,
That she appeared to say, 'I am at peace'!"

Step III.—Association.

Why is the picture beautiful?

Why is Dante's description beautiful?

Let the children connect the words of Dante with the figures of Rossetti, and from this draw the following conclusion.

Step IV.—Formulation.

Beauty of feeling and sound in Dante's "New Life" becomes beauty of form and colour in Rossetti's picture.

Step V.—Application.

1.—Write "A Memory of Dante's Dream."

2.—Explain why the picture is beautiful.

3.—Describe another picture by the same painter.

(Each week a large photograph of the picture to be studied was placed on an easel in the class room, and the girls had leisure to study details. Further studies were arranged with the aid of a magic *lantern* and slides.)

E.—A TENNYSON STUDY (MORTE D'ARTHUR).

This is one of a series of lessons on a selection of Tennyson's poems. The girls were fourteen years of age (see Curriculum, Class IV). They were acquainted with Mallory's "Arthur," and had made a similar study of the "Lady of Shallot."

ANALYSIS.

Step I.—Collect children's ideas of the Arthurian story.
„ *II.*—(A) The Battle.
(B) The last command.
(C) The falling of Arthur.
„ *III.*—Discuss the point that Arthur did not really die; his deeds live as Tennyson lives in his poems.
„ *IV.*—"Bards of Passion and of Mirth
Ye have left your souls on earth."
„ *V.*—Learn portion of the poem by heart.

Step I.—Preparation.

Aim.—To help the girls to read Tennyson with appreciation.

Recapitulate the children's knowledge of the Arthurian story in so far as the King himself is concerned.

Step II.—Presentation.

(A) The Battle. (B) The Last Command. (C) The Passing of Arthur.

(A) *The Battle.*—While King Arthur was in the north, his treacherous nephew Modred raised a revolt and had himself crowned King. Arthur marched south, and pursued Modred to the west coast and beyond, for a great battle was fought in Lyonesse, a land west of Cornwall, that has now disappeared. It was in the dead of winter that the armies met, "on the waste sand by the waste sea." A death white mist slept over all the scene, and its chill pierced the hearts of the fighters, making them cold with an unknown fear. Even Arthur himself was confused, for he could not see his foes; all were as shadows in the mist. The battle raged all day; deeds of cruelty and valour were done; voices of anguish and shouts of triumph were heard; and all the time the dying men looked up to heaven, and only saw the mist.

At last a dead hush fell on the host; nothing was to be heard but the moaning of the sea. The dreary twilight came, and there rose a bitter North wind, which blew the mist aside. Then it was that

Arthur and Modred, with the dead lying round them, and the waves of the slowly rising tide creeping in among the pale faces, met face to face. With one mighty blow from Excalibur, Arthur slew the traitor, but not before he had received a death wound from Modred's hand.

(B) *The Last Command.*—(Here begin the text of the poem.)

(i.) Then, because his wound was deep, . . . lightly bring me word."—p. 471.

Sir Bedivere's First Failure.—His eyes were dazzled with the jewelled hilt of Excalibur.

(ii.) " Then went Sir Bedivere the second time . . . slay thee with my hands."

Sir Bedivere's Second Failure.—He argued that the King did not know what he was ordering, and that if he fulfilled the command, a precious relic of his lord would be lost, as well as a tangible proof of his existence.

(iii.) " Then quickly rose Sir Bedivere . . . and drew him under in the mere."

Sir Bedivere's Obedience.—" A man may fail in duty twice, and the third time may prosper." An arm, "clothed in white samite, mystic, wonderful," received Excalibur back into the Lake from which it had come.

(C) *The Passing of Arthur.*

(i.) *The Three Queens.*—" And answer made King Arthur . . . the eyes of ladies and of kings." Sir Bedivere supports the dying King to the " level lake " ; the barge ; the black-stoled figures ; the mourning queens.

(ii) *The Passing.*—" Then loudly cried . . . The wailing died away." Sir Bedivere's despair ; Arthur's last message to the world ; the passing.

(To be developed from the children.)

Step III.—Association.

From the medical bulletin published by Dr. Dabbs, the day after Tennyson's death :

> " Nothing could have been more striking than the scene during the last few hours. On the bed a figure of breathing marble, flooded and bathed in the light of the full moon streaming through the oriel window ; his hand clasping the Shakspere which he had

asked for but recently, and which he had kept by him to the end; the moonlight, the majestic figure as he lay there, 'drawing thicker breath,' irresistibly brought to our minds his own 'Passing of Arthur.'" [Life, p. 777.]

Arthur did not really die. He still lives in books. [Tell how Milton said "Books are not absolutely dead things." . . "As good almost kill a man as kill a good book."] The writers of the books, then, live as well, and just as Arthur did not really die, neither did Tennyson; he still lives for those who care to read his poems. Let the children work this out *in their own way*.

Step IV.—Formulation.

"Bards of Passion and of Mirth,
Ye have left your souls on earth!"

&c. Read this poem of Keats' to the children, emphasising the couplet:

"Thus ye teach us, every day,
Wisdom, though fled far away."

Application

(1) Learn by heart Arthur's last words:
"The old order changeth . . . of my grievous wound."

(2) Compare Tennyson's Arthur with Mallory's Arthur.

F.—STUDY OF THE FIRST CIVIL WAR.

The following series of lessons on "The First Civil War and Charles' Failure" (*see* Curriculum Class IV.), was given to a Class of Oxford Children. The chief aim was to bring out the point that the Character of Charles influenced the destiny of England.

ANALYSIS.

STEP I.—PREPARATION.

Collect ideas on the party feeling and the distribution of parties.

STEP II.—PRESENTATION.

(*a*) The raising of the Standard at Edgehill.

(*b*) The Campaign of 1643.

(*c*) The Campaign of Marston Moor. (The details of this lesson only are worked out.)
(*d*) Essex in the West.
(*e*) The New Model Army.
(*f*) The New Model Army in the Field.
(*g*) Charles' Surrender to the Scots.

STEP III.—ASSOCIATION.

Collect and discuss the Causes of Charles' failure in the First Civil War.

STEP IV.

"A man's character is his destiny."

STEP V.—APPLICATION.

Essays to be written on (1) The Character of Charles.
(2) Cromwell and Charles.

The third point in the presentation, "The Campaign of Marston Moor," and Step III., the Association, are worked out in detail.

The point the teacher wished to emphasise in the Marston Moor Campaign was that Cromwell was a born general and his tactics gained the victory. The Campaign of Marston Moor.

Step I.—Preparation.

Revision of Events Leading up to the Battle.—Siege of York—raised by Rupert, despatched thence by Charles, with the order to fight the Parliamentary Army. Rupert catches it as it is moving South from York at Marston Moor, and gives battle against his better judgment.

Step II.—Presentation.

(1) *Numbers of Forces.*—The largest *numbers* in a battle since the Wars of the Roses, also in any battle of the Civil War.
Parliamentarians and Scots, 26,000 or 27,000.
Royalists, 17,000 or 18,000.

(2) *Disposition of the Forces.*—(The same which was usual in all battles of the War.) The infantry in the centre, the cavalry on the right and left.

Parliament.—The Fairfaxes on the *right.* Leven and Baillie in the *centre.* Manchester, with Cromwell and Leslie (commanding a body of 8,000 Scots) on the *left.*

King.—Rupert on the *right.* Newcastle and Eythin in the *centre.* Goring on the *left.*

(3) *Position of the Armies.*—The Parliamentarians in corn lands on a gentle incline sloping down to the Moor where the Royalists were posted. Between the armies were a hedge and a ditch.

(4) *The Course of the Battle.*—The armies watched each other for five hours. The day had been showery, and the Parliamentarians had spent it in the wet cornfields singing psalms.

At five o'clock, as Rupert thinks the battle will not begin that day, Newcastle goes to his coach to smoke, Rupert to supper.

At seven o'clock the Parliamentarians suddenly charge. Cromwell and Rupert meet for the first time. At first Rupert is successful, but finally Cromwell, supported by Leslie, charges and routs him.

Goring is successful against Fairfax.

The English foot in the centre broken, but the Scotch infantry holds out until Cromwell, marching by the Royalists rear defeats Goring and relieves the centre. The victory is won by the Parliamentarians, mainly on account of Cromwell's presence of mind and generalship.

(5) *Results of the Battle.*—Casualties 4,000, of these 3,000 were Royalists. Rupert only saves a small part of his cavalry. Yorkshire and the North lost to Charles. Rupert's prestige gone. Newcastle leaves the country.

General Summary leading up to the point of Cromwell's fitness to be a soldier. Children draw plans of the battle and write a description of it. The topics (*d*), (*e*), (*f*), (*g*), were discussed in the same way before Step III., Association, was dealt with.

Step III.—Association.

Attempts were made by the teacher to get reasons from the children for the causes of Charles' Failure. The reasons were formulated as follows :—

(1) Main reason. Charles' character.

(*a*) His want of sympathetic imagination.

(*b*) His want of national feeling.

(*a*) Instance cases where he did not understand the wants of his people (his Church policy in Scotland). Could not arouse enthusiasm; never obliged "anybody by word or act." No gratitude for service, no courage in friendship. Compare with Elizabeth.

(*b*) Show how his birth, ancestors, and parentage accounted for his lack of national feeling. Scotch father and grandmother with French instincts. Danish mother. Born in Scotland. French wife. Collect instances of the manner in which he constantly endeavoured to get foreign help. French, Dutch, Lorrainers, Irish, Welsh Compare with Cromwell working for national unity and independence. Mention Charles' good qualities, artistic and literary taste, devotion to his wife, courage in adversity.

(2) Lack of Money. The chief sources of wealth were in the hands of the Parliament. Show how Charles was dependent for money upon what his followers gave him. Collect from the class the chief sources of revenue and how they were controlled.

(3) Insubordination in the Army. Goring—older men objected to serving under Rupert.

(4) Rivalry between the civilians and the soldiers amongst the Royalists. Rupert and Digby. Council in Oxford—even attempts made to dictate to Charles before Naseby.

(5) Absence of a great military genius. Rupert best, but too young—too impulsive—cannot manage his subordinates. Compare Cromwell.

After a sufficient discussion with numerous illustrations brought forward by the children the teacher summed up in the following words.

Step IV.—Formulation.

"A man's character is his destiny."

Step V.

* (1) Collateral Reading from Books of Reference.

(2) Plans, maps, and essays produced by the children.

The chief aim at this stage of the child's development is to get the pupils to read and reflect for themselves, hence books for reference should be introduced to them.

Books of Reference—

"Cromwell," J. Morley. "Cromwell," F. Harrison.
Verney Memoirs. "Memoirs of Lady Fanshawe."
Gardner's "Civil War."

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* For comments on collateral reading see "The Study of History *in Schools*," by The Committee of Seven, New York.

Gardner's "Cromwell's Place in History."
Mrs. Hutchinson's Memoirs.
Eva Scott's "Prince Rupert."
"England under the Stuarts," G. M. Trevelyan.
The Duchess of Newcastle's Life of the Duke, reprinted by Newnes as "The Cavalier in Exile."

Whether the pupils should be drilled thoroughly in the reading of one searching text-book, or whether a larger amount of collateral reading should be prescribed is a matter open to discussion. The writer prefers the latter method, but if the pupils are to browse among books a sufficient library should be provided.

G.—STUDY OF THE BEAN SEED.

The following series of five lessons represents a topic dealt with in February with Class VIII., under the head of Plant life in the Natural History Group. (*See* Curriculum.) These lessons were given to exercise systematic observation. All the observations were the children's own.

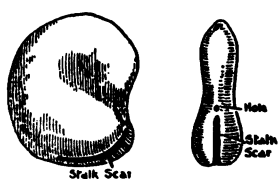
The Topic was selected partly on account of the Season. The early Spring suggests germination studies, how trees bud, and how seeds and bulbs grow. The bean is sufficiently large for the children to observe all the stages in the process of germination without a microscope, which is undesirable at this early age.

Method adopted. Each child was provided with a specimen and she observed and drew it under the direction of the teacher. Afterwards the children wrote out their observations in their note-books underneath the drawings.

The five lessons which follow complete the bean observations.

I.—THE BEAN SEED.

Side View. *End View.*



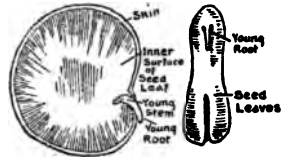
(Children's Drawings.)

The seed of the broad bean is covered by a tough, smooth, brown skin. It is oval, and along one edge there is a long black scar; this is the place where the stalk, which kept the seed in the pod, was joined on to the seed.

Just above this scar is a little hole through which water is taken in to help the seed to grow.

II.—THE BEAN SEED.

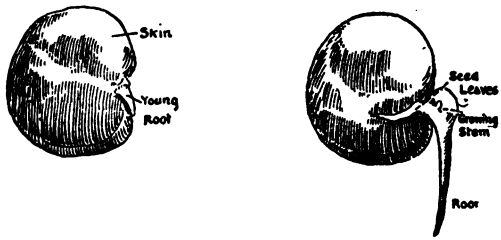
Half the Skin and one Seed Leaf removed. *Skin removed. Side View.*



When the skin is taken off, two large, cream, fleshy bodies are seen—these are the "seed leaves," towards the top is seen the young root pointing towards the hole in the skin. When the seed leaves are pulled apart the young stem is also seen.

III.—THE BEAN SEED GERMINATING.

Very Early Stage. *Little Later Stage.*



Warmth and water make the little plant in the seed begin to grow: the root is the first to show, it breaks through the skin at the little hole above the stalk scar, it always grows *down* into the soil, as it gets longer and thicker the skin opens wider and wider, and the young stem is pulled *up* towards the light, at its end is a little bud of small green leaves.

IV.—THE BEAN.

The young stem has now got up to the light, at first it is hooked, but it soon grows straight, and tiny leaves are seen which soon open out. The two seed leaves are still present.

V.—THE BEAN.

The root gets longer and thicker and a number of rootlets are formed, the stem also gets longer and the leaves larger, and finally the seed-leaves drop off.

In connection with this study the children kept beans in glass jars filled with moist blotting paper, and observed their behaviour daily.

H.—A STUDY OF BEOWULF.*

The story of Beowulf with Class VIII., (*See* Curriculum in the Literature Group) occupied three months. The main outline of the story is simple enough, although it belongs to a cycle of endless length, and difficulties present to the adult student, due to the discrepancy between the events and their appearance in a literary form, do not exist for the child. The chief value of the story as literary material for children of this age lies in its ethical simplicity and in the faithfully true representation of the lives of our ancestors. It lacks the complexity of purpose and relationship so characteristic of the Greek stories, but none the less can it be successfully adapted for children just about to enter into the real history, pausing on the boundary line of myth, legend, and reality. Again, being the work of a northern race—and that our own—it is peculiarly suitable. The swamps, the dark woods, the sea and seafaring life with its seaman's courage, are all an inspiring memory to English children. The story lends an interest to our great English heroes quite apart from their own particular claims, for the children get a glimpse into the land whence they came, their life, their customs, their traditions which permit defeat for the time, but demand final success, which ignore death, and see its final ineffectiveness and say "better death than a life of dishonour." Our mighty ancestors are very real to children, and Beowulf makes a quite satisfactory hero, for their judgments are crude, and a hero must display the manly virtues very obviously if he is to be understood. † "The great antique heart, how like a child's in its simplicity; like a man's in its earnest solemnity and depth." It is a poem showing forth with wonderful vividness the childhood of our own race, and children can fully enter into it. One may note in connection with it the following points particularly attractive to children:—

(1) The peculiar lack of reserve exhibited by most of the characters. Beowulf makes no secret of his virtues or his emotions, Hunferth attempts in no way to hide his jealousy nor Hrothgar his grief.

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* Miss Thompson's "Beowulf" is invaluable to the teacher. She gives the details vividly, and manages to suggest the atmosphere.

† Thomas Carlyle.

(2) It is essentially active, event succeeding event with becoming rapidity, nor does the interest flag when the action is delayed while one of the characters relates his previous feats. The children liked to listen to Beowulf's story as he related it to Hrothgar, the coast-guard, and Hygelac, each time in full detail, corrections being sure to follow any omission.

(3) The dim, mysterious feeling of superior forces in their world, so attractive to children, is well illustrated in Beowulf. The hero is confident and self reliant, but nevertheless he seems to feel that above and behind external reality some unseen power moves: he calls it fate. "Fate goes ever as it must."

(4) The final catastrophe, anticipated in the atmosphere of the immediately preceding part, is the necessary ending and very consonant to the English race After a truly heroic life success is achieved with death in its train.

To the boys the moral seemed to be:

* "Do and dare before you die
Something worthy and sublime,
Leave behind to conquer time."

The following topics were selected for a series of lessons. Each topic demands from three to six lessons.

i. Hrothgar—home customs, great hall.
ii. †Description of Heorot.
iii. Hrothgar and Grendel.
iv. Beowulf to the rescue.
v. His arrival.
vi. Fight with Grendel and its results.
vii. Greudel's mother and how she was conquered.
viii. How Hrothgar received the great news.
ix. Beowulf returns home.
x. His after career.
xi. Death.

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* Goethe, "Ohne hast und ohne rast."

†"*See* Beowulf and the Fight at Finnsbury." Garnett. This book contains a plan of Heorot, which is useful to the teacher.

OUTLINE OF A LESSON.

THE FIGHT WITH GRENDEL.

ANALYSIS.

Step I.—Preparation.

Aim.—How Beowulf overcame Grendel. Who was Beowulf? Relate the previous part of his story.

Step II.—Presentation.

(*a*) The hall at night.

(*b*) The approach of Grendel.

(*c*) The fight.

Step III.—Association.

Associate with Jason and the Dragon or David and Goliath.

Step IV.—Formulation.

"Whoever fights, whoever falls,
Justice conquers evermore,
Justice after as before."—*Emerson.*

Step V.—Application.

(1) Draw pictures illustrating scenes in the life of Beowulf.

(2) Relate the story of some other hero like Beowulf.

(3) Write out the story of the fight between Beowulf and Grendel.

THE FIGHT WITH GRENDEL.

General aim of the story, to illustrate the downfall of evil.

Step I.—Preparation.

Aim. How Beowulf overcame Grendel. Who was Beowulf? With whom did he live? Why did he leave his own country? Who was Hrothgar? Where did he live?

Require children to point out on a map the country of Beowulf—and the country of Hrothgar.

What story did Beowulf tell the coast-guard on landing?

Draw a Blackboard Sketch of Beowulf's ship, or his armour. (*Children* who have been trained to draw will do this readily.)

Step II.—Presentation.

(*a*) *The Hall at Night.*

Then King Hrothgar departed with his band of thanes from the hall leaving the warrior to guard the palace against Grendel. No small service, indeed, had Beowulf offered to perform for the Danish people. But he himself, trusting in God and in his own courage, thought little of this. So he took off his iron corslet, his helmet, and gave his good sword to his attendant thane, and before lying down on his bench spake thus to his men—

"In nowise do I deem myself less powerful in battle works than Grendel himself. Therefore I will not slay him with the sword, since he does not understand the use of weapons, I will forego my arms, and God shall give the victory as seems best to Him."

Then the warrior slept and the bold seamen slumbered around him.

Questions.—Describe Hrothgar's Hall. Where did the warriors sleep? Why was Beowulf hopeful? How did the seamen feel? Describe Beowulf's helmet, his corslet, his sword. Let us draw the helmet and the sword. Why would he not fight with his sword?

Recapitulation and drawings.

(*b*) *The Approach of Grendel.*

Then in the misty night the dim monster crept from the fen and came striding to the hall. He at once broke open the door; for the iron bars fell asunder as soon as he touched them, and full of evil thoughts he burst into the hall. His eyes gave forth a hideous light, like fire, and he saw the slumbering seamen and exulted, for he thought he would soon enjoy a bounteous feast.

Questions.—What is a misty night? What is a fen? Why are the mists thick in fens? What do you know of Grendel? Describe him. How did he open the doors? What did he think when he saw the seamen asleep? Do you think Beowulf was asleep?

(*c*) *The Fight.*

Beowulf lay watching him stealthily to see how the monster would begin his attack. Grendel quickly seized upon a sleeping warrior, tore him asunder, and crunched up his bones. Then he stepped near and tried to seize Beowulf as he lay on the bench, and the warrior put out his arm and grasped the wicked monster, and Grendel feeling himself in a mighty grip was filled with terror and tried to flee.

But Beowulf stood upright and grappled with him, and there was a terrific struggle and the hall shook. "Louder and louder

grew the tumult, and a great fear fell on those who were hearkening, when they heard the horrible war-whoop of the wounded monster, as, fettered in the grasp of the foe, he bewailed his pain. In no wise would the hero allow him to escape unhurt." Then Beowulf's men, thinking to protect their lord drew out their swords, but the best steel on earth was powerless to pierce the hide of Greudel. Beowulf held fast, and as the monster struggled to be free, his sinews burst apart, and his arm was wrenched from the socket. The wounded monster crept away to die in the fen, and Beowulf kept the hand and arm, and hung them upon the rafter beneath the spacious roof, that all men might gaze upon them there. So were the Danes freed from the evil and there was great rejoicing at Heorot.

Questions.—Was Beowulf asleep? What did Grendel do first? What kind of a monster do you think Grendel was? "Half giant, half dragon," one child replied. What happened during the struggle? Why were the swords powerless? What was Grendel's arm like? Why are we proud of Beowulf?

Recapitulation with drawings.

Step III.—Association.

Encourage the children to suggest other examples in literature of similar bravery. Our children readily supplied—

Jason and the Dragon.
David and Goliath.

Compare the examples given with one another, bringing out the main features of likeness.

Discuss the examples and let the children sum up the points in which they agree. The children's ideas will be expressed more or less crudely, and the teacher may finally sum up the same idea in the lines of *Emerson*—

Step IV.—Formulation.

"Whoever fights, whoever falls,
Justice conquers evermore;
Justice after as before."

or in the words of *Dryden*—

"Why still the brave bold man is fortunate,
He keeps his object ever full in sight,
And that assurance holds him firm and right."

Step V.—Application.

(1) Draw Scenes from the Story.

Our * children, particularly the boys, delighted in illustrating the story. There lies before me an album full of their sketches, some remarkably spirited. One entitled, "They leapt one by one from the boat," represents the hall, Heorot, in the distance; near the shore a Viking boat from which the thanes are leaping, while down a steep path the coast-guard comes to question the strangers.

Grendel, stalking up to Heorot in the misty night, offers opportunities to the imaginative artist, and the incident is portrayed in half-a-dozen sketches. The wood, the cliff, and the lake, where dwelt Grendel's mother, is another favourite. The landing of Beowulf, and the fight with the dragon are freely illustrated.

(2) Draw Beowulf's armour and ship. This exercise met with satisfactory results, especially from the boys.

(3) Describe the character of Beowulf.

(4) Tell the story of Beowulf.

(5) Holiday exercise. Write the story of Beowulf and illustrate it.

The Viking Age (*see* Curriculum) is the historical material which the children worked at simultaneously with the Story of Beowulf, and this afforded opportunities for many lessons bearing more or less directly upon the subject:

Early Saxon buildings.
The hall, Heorot.
Viking ships.
Viking armour, dress.
Stories of famous weapons—the
Sword of Beowulf.
Life of the Vikings.

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* In the Writer's School in Manchester.

APPENDIX.

Selected topics from the Curriculum worked out in detail.

A.—Study of a Greek boy. I. Cleon the Athenian boy.
II. How Cleon went to the Olympic games.

B.—A Scripture Study. I. Solomon's Choice.
II. Building of the Temple.
III. Solomon's greatness and the end of his days.

C.—Studies in Ecclesiastical Architecture. I. Introductory.
II. Romanesque.
III. Norman.
IV. Beginnings of Gothic.

D.—Study of a Picture. Dante's Dream.

E.—Study of a Poem. "Morte D'Arthur" Tennyson.

F.—Study of the first Civil War. The Campaign of Marston Moor.

G.—Study of the Bean Seed.

H.—Study of Beowulf.

Wm. Byles & Sons Ltd., Printers, Bradford.

Church Catechism.

Laws of health and Sanitation.

bodies with reference to Euclid.

Model Lessons

Wm. Byles & Sons Ltd., Printers, Bradford.

Time.	I. Character Forming Instruction.			II. Natural Science.	III. Mathematics.		
	Bible History.	Secular History.	ool ney.		Geometry.	Arithmetic.	Hand. work
I. School Year.	Church Festivals.	A collection of epic fairy tales.		Home observations (School garden) forest life, etc.	—	1 to 10 Addition and Subtraction.	Making objects in connexion with Humanistic Material, Robinson's bow and arrow, Robinson's pottery, etc.
II. School Year.	Christmas, Easter, celebrated in the School.	Robinson Crusoe.	Jena.		—	10 to 100 Multiplication and Division. Only easy examples.	
III. School Year.		Thüringen Sagas.	'alley d trut ey.		—	Difficult examples of Multiplication and Division.	
IV. School Year.	Patriarchs, Judges, Kings.	Nibelungen, Gundrun.	gian st.	Hunting and pastoral life, animals of the hunt and cattle. Wood and meadow.	Cubes, Columns, Oblong, Four-sided figures, Pyramids.	The four Compound Rules. Concrete and abstract examples.	
V. School Year.	Prophets, Jesus Christ.	German History to Otto I.	rz ains.	Cultivated lands, Fruit Orchards, Vineyards, Cornfields.	Six and eight sided figures, Cylinder, Cone, Sphere, Truncated pyramids.	Application of the rules. Decimals.	
VI. School Year.	Life of Jesus.	Otto I. to Rudolph of Hapsburg.	in- ge.	Villages, Small Towns, Buildings, Industries, Mining.	Drawing and calculating spacial relations.	Vulgar Fractions.	
VII. School Year.	Life of Apostle Paul.	Rudolph to 30 Years War.	owns, en, eld, burg, burg.	Large Towns, Water as a means of communication, Laws of health, Hygiene.	Perspective drawing and measurement of solid bodies.	Application of the rules to ordinary affairs of life. Rule of Three.	
VIII. School Year.	Reformation, Luther, Church Catechism.	30 Years War to 1870–71.	and irge.	Large Towns, Electricity, and Magnetism, Laws of health and Sanitation.	Measurement of geometical figures and bodies with reference to Euclid.	Compound Proportion.	

Modeling in clay and casting in plaster, ornamentation from doorways, arches, etc., in connection with historical material. Models of churches, etc., in cardboard.

Workshops, and school journey.

SCHC

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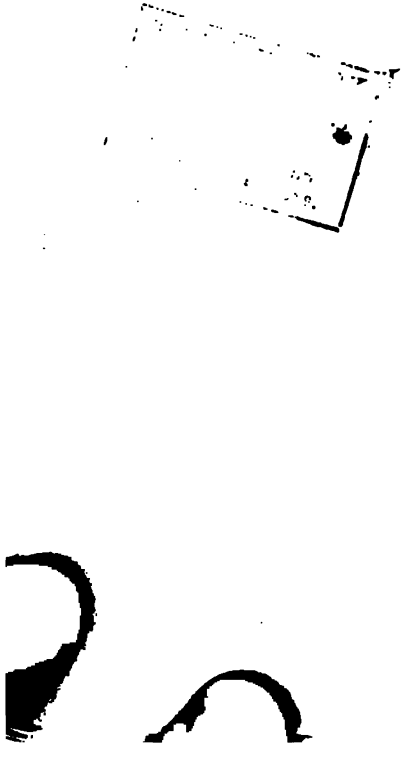
e Culture

	leasure.	Manual Work.
Ancient and M easurements. Languages		I.—Gl II.—Bo III.—Ne IV.—Gr
and French Gra ctical and Theo- s h Simple R tical Geometry. Reading Bo pendiculars, ngles, Parallels, riangles.		
Latin Gram Simple T lation.		
l out.		

Practical House
s takes the pla
ementary Class
y be omitted in



	Formation of Valleys.	
th h s. i- ct nt	Visits to National Gallery and British Museum and Tait Gallery. Geological and Botanical Observations.	Structural Care of Plants. School Gr
w in nt s.	Study of Sculpture in London Galleries. Visit to Silchester. Geological and Botanical Observations.	Plant phys Care of Greenhc School Gr

Parts I. and II., *Dodd*, publisl
rott, published by Heath.

he Study of Natural History